LEXICON.

א

THE name of this letter of the alphabet, which, like those of the other letters, is of Phœnician origin, signifies an ox, i. q. Heb. אֶלֶף, as we are told by Plutarch (Quæst. Symp. ix. 2), who says that Aleph is placed before the other letters *διὰ τοὺς Φοίνικας οὕτω καλεῖν τὸν βοῦν.* The name of this letter is derived from its figure in the most ancient alphabet, which represents the rude outlines of the head of an ox, which is still found in the remains of the Phœnician inscriptions 𐤀. 𐤀. 𐤀. As a numeral it stands for *one;* with two dots above it (א̈) *a thousand.*

Aleph has the softest pronunciation of the guttural letters, and it is uttered with a light breathing of the throat, or rather lungs, like the smooth breathing in Greek, and the French *h* in the words *habit*, *homme*, which we are accustomed wholly to pass by, because we cannot utter it correctly. And as there is a kind of common usage of languages, especially in the Phœnicio-Shemitic family (see on this subject the remarks of Ewald, Heb. Gr. § 31), that the stronger and harsher letters become somewhat softened in course of time, and give way to smoother sounds, it will be seen why in the Aramæan and the later Hebrew, as well as in Arabic the somewhat harsher letters ה and ע are often softened into א e.g. הִתְקַטֵּל, ܐܶܬ݂ܩܰܛܰܠ; הִקְטִיל, ܐܰܩܛܶܠ, אַקְטֵיל; אָמוֹן Jer. 52:15, for הָמוֹן multitude; הַל Arab. أَلْ etc. But on the contrary א also sometimes changes into ה and ע; and generally these letters, as being very nearly allied in pronunciation, are very often interchanged. Comp. in the later Hebrew הֵיךְ for the common אֵיךְ; אָבִיב an ear of corn, compare Syriac ܗܒܒܐ flower; כָּאָה and כָּהָה, לָאָה and לָהָה; also אָנַם and עָגַם to be sad; אוּד and עוּד to turn (both are also found in Æthiopic); גָּאַל and גָּעַל to pollute, to stain; תָּאַב and תָּעַב to abhor; גָּמָא and גָּמַע to suck in, to drink; פִּתְאֹם suddenly, from פֶּתַע a moment of time, etc.

When this letter is to be yet further softened, it changes into the quiescents ו and י, as אָחַד and יָחַד to join; אָלַף ܝܠܦ to learn; רְאֵם, רֵים buffalo; בּוֹר for בְּאֵר a well. Thus it is that many verbs פ״א accord in signification with those ע״ו (comp. Gesen. Gr. § 76. 2, *b*), אָרַשׁ and דּוּשׁ; אָנַשׁ Syr. ܢܳܫ to be sick.

As to *the form of words*, it should be remarked—(1) that in Hebrew א without a vowel is very often rejected from the beginning of a word by *aphæresis*, as אֲנַחְנוּ, נַחְנוּ we; אֲשֶׁר at a later period (·)שֶׁ who, which, that; אֶחָד and חַד one, Eze. 33:30; הָסוּרִים for הָאֲסוּרִים Ecc. 4:14 (compare Lehrg. p. 135, 136 [and Nord. Gramm. § 76 A]). But also—(2) there is very often prefixed at the beginning of words a prosthetic א (compare Lehrg. § 35, 1 [and Nord. Gr. § 80]); see אֲבַטִּחִים, אֶנַפִּים, אֲבַעְבּוּעֹת, אֲדַרְכּוֹן. And this is chiefly the case when a word begins with two consonants, only separated by a moveable Sh'va, such as זְרוֹעַ, אֶזְרוֹעַ arm; אֶשְׁכֹּל Aram. סְגוֹל cluster (in which words both forms are in use), also אֶפְרוֹחַ for פְּרוֹחַ progeny; אֶגְרֹף for גְּרֹף fist; אֶתְנָן for תְּנָן gift; אַכְזָב for כְּזָב lying. Compare the Greek χθές and ἐχθές yesterday; and something of the same kind in words which the French has taken from the Latin; *spiritus*, *esprit*; *status*, *état.* In the Syrian manner א is also prefixed to the letter Yod, as יִשַׁי and אִישַׁי Jesse, 1 Ch. 2:12.

אָב construct אֲבִי, with suffix אָבִי, אָבִיךָ, אֲבִיכֶם, pl. אָבוֹת, const. אֲבוֹת, with suff. אֲבֹתַי אֲבוֹתֵיכֶם, אֲבֹתָם and אֲבֹתֵיהֶם, m. FATHER; a primitive noun (see note 1), common to all the Phœnicio-Shemitic languages, (Arab. أَبٌ const. أَبُو, أَبِي, أَبَا Chaldee and Syriac אַבָּא, ܐܰܒ݂ܳܐ). But the word *father* has often a much

wider meaning (see Fesselii Adv. sacra, vi. 6); it is used:—(1) Of any *ancestor* (Ahn, Ahnherr), 1 Ki. 15:11; 2 Ki. 14:3; 15:38; 16:2, etc., as of a grandfather, Gen. 28:13; 31:42; 32:10; 37:35; great grandfather, Num. 18:1, 2; 1 Kings 15:11, 24, etc.; Isa. 43:24, אָבִיךָ הָרִאשׁוֹן חָטָא collectively, "thy remotest ancestors have sinned" [this should, however, be taken strictly]. So, very often in pl. אָבוֹת ancestors, Gen. 15:15; Ps. 45:17. As to the phrase נֶאֱסַף אֶל־אָבוֹת see under the word אָסַף.

(2) Used of the *founder*, or *first ancestor*, of a nation, Gen. 10:21; 17:4, 5; 19:37; 36:9, 43; Josh. 24:3. Here belongs Gen. 4:21, "the father of all who handle the harp and pipe," i. e. the founder of the family of music; inventor of the art of music.

(3) Of the *author*, or *maker*, of anything, specially of the Creator, Job 38:28, "has the rain a father?" i. e. Creator. And in this sense God is said to be "the father of men," Isa. 63:16; 64:7; Deut. 32:6 [?] comp. Jer. 2:27. [See note 2.] All these tropical uses come from the notion of origin; there are others taken from the love and care of a father, from the honour due to him, etc. For—

(4) Father is applied to a *bringer up*, *nourisher*, as bestowing his benefits like a parent, Job 29:16, "I was a father to the needy;" Ps. 68:6, "a father of the fatherless;" Isa. 22:21, "a father to the inhabitants of Jerusalem" (said of Eliakim, the prefect of the palace); Isa. 9:5, the Messiah is called אֲבִי עַד "eternal Father" (of the people); comp. *pater patriæ* in Latin [?]. By the same metaphor God is called the Father of the righteous, and of the kings of the earth, both of whom are called sons of God, 2 Sa. 7:14; 1 Ch. 17:13; 22:10; Ps. 89:27, 28 [these passages refer to Christ *the* Son of God]. As it is a father's place to instruct his children—

(5) It is used of *a master*, or *teacher*, 1 Sa. 10:12; and hence, priests and prophets, as being teachers endued with divine authority, are addressed by the name of father out of respect, even by kings, 2 K. 2:12; 5:13 [this passage does not apply]; 6:21; 13:14 (comp. 8:9); Jud. 17:10; "be unto me a father and a priest," 18:19. So also the Rabbins were called אָבוֹת; and so, too, we should understand the titles of honour, *the fathers* of the church; *papa*, pope; *most holy father*, etc. [But see Matt. 23:9.] Nearly the same is—

(6) Specially the *father* of the king, a name given to his supreme counsellor, such as the Orientals now call [وزير] *Wezir*, vizier; Gen. 45:8, וַיְשִׂימֵנִי לְאָב לְפַרְעֹה "he hath made me a father to Pharaoh." So Haman is called δεύτερος πατὴρ of Artaxerxes (Est. 3:13, LXX). Compare 1 Macc. 11:32, and Turkish اتابك father-prince; also *Lala*, father, applied to the vizier; (see Jablonskii Opusce. ed. te Water, tom. i. p. 206, and Barhebræi Chron. Syr. p. 219, line 15). The same was understood by some of the ancient interpreters, whom Luther also has followed in the word אַבְרֵךְ Gen. 41:43, which they explain, "father of the king," or of the land, or kingdom.

(7) It is further used to express *intimate connection* and *relationship*; Job 17:14, לַשַּׁחַת קָרָאתִי אָבִי אָתָּה "I have said to the pit [rather *corruption*, see שַׁחַת], thou art my father;" in the other hemistich, "and to the worms, my mother and sister." Comp. Ps. 88:19.

(8) In Arabic and Æthiopic, the word father is also applied to a *possessor*, and is used of one who is endued with any thing, or excels in it; e. g. ابو شام "father of odour," i. e. an odoriferous tree. So in Hebrew, but only in pr. n.; e. g. אַבְשָׁלוֹם "father of peace," i. e. peaceful.

Note 1. Although this word in its grammatical form follows the analogy of verbs ל״ה, so that it may be said to be for אָבָה (Lehrg. § 118), yet it must most certainly be regarded as a primitive word; since both the words אָב father, and אֵם mother, imitate the most simple labial sounds of the infant beginning to articulate; like πάππας (παππάζω), *papa*, *pappus*, *avus*, Persic بابا.—For the usual const. state (the form אֲבִי), there was also anciently אַב and even אֲב (like יַד, יְדְכֶם), though only found in compound proper names אֶבְיָתָר, אַבְשָׁלוֹם, אַבְרָהָם, although in these also we very often find the form אֲבִי, as אֲבִיעֶזֶר, אֲבִימֶלֶךְ. Once, Gen. 17:4, 5, in order more plainly to shew the etymology of the name אַבְרָהָם, אַב is used in the text itself.

Note 2. The interpretation of this word in Job 34:36, is uncertain; אָבִי יִבָּחֵן אִיּוֹב, Vulg. *pater mi probetur Jobus*, etc. ["my father let Job be tried"]. But by taking אָבִי for an address to God [in the sense of § 3], the sense is weak. The Chaldee is not amiss, "I would that Job were tried," rendering אָב or אָבָה as signifying wish or desire, from the root אָבָה, although there is no other trace of this form. Wilmett's conjecture [ap. H. A. Schultens] is not unsuitable, who would read אַךְ תִּבָּחֵן. [But conjecture is *always* unsafe ground with regard to the text of the inspired word of God. In Amer. Trans. "others not inaptly make אָבִי i. q. אָבוֹי woe".]

אַב Chald. with suffix אָבִי (1 pers.), אֲבוּךְ, אֲבוּהִי,

pl. אֲבָהָן (the letter ה inserted, comp. אָמְהָ) *father*, i.q. Heb. אָב Dan. 2:23; Ezr. 4:15; 5:12. Perhaps used of a grandfather, Dan. 5:2.

אֵב (from the root אָבַב) m. *greenness, verdure* of an herb; Job 8:12, עֹדֶנּוּ בְאִבּוֹ "while it (the grass) is yet in its greenness," i.e. is still verdant, flourishing; Cant. 6:11, אִבֵּי הַנָּחַל "the greenness of the valley," Vulg. *poma*, from the Chaldee usage. Arab. أَبٌّ green fodder.

אֵב Ch. (from the root אָבַב) *fruit;* with suff. אִנְבֵּהּ (where Dagesh forte is resolved into Nun), Dan. 4:9, 11, 18. In Targg. often for פְּרִי.

אָבַב a root unused in Hebrew. In Chaldee, in Pael אַבֵּב to produce fruit, especially the first and early fruit; Syr. ܐܰܒܶܒ to produce flowers. It appears in Arab., as well as in Heb., to have signified *to be verdant, to germinate;* see the derivatives אֵב greenness, אָבִיב ear of corn. I consider the primary sense to have been that of putting forth, protruding, germinating with impetus, shooting forth; Germ. treiben, whence אֵב junger Trieb, young shoots; so that it i kindred to the roots אָבָה, יָאַב, אָהַב, having the sens( )f desire, eager pursuit of an object; see אָהַב.

אֲבַגְתָא [*Abagtha*], Persic pr. n. of a eunuch in the court of Xerxes, Est. 1:10. As to the etymology, see בִּגְתָא. ["It seems to be the same as בִּגְתָא, and may be explained from the Sansc. *bagadáta*, 'given by fortune,' from *baga*, fortune, sun. (Bohlen)." —Ges. add.]

אָבַד, fut. יֹאבַד and (at the end of a clause) יֹאבֵד —(1) part. TO BE LOST, TO LOSE ONESELF, TO WANDER, sich verlieren, sich verloren haben, especially used of a lost and wandering sheep (Arabic أَبَدَ to flee away in the desert, as a wild beast, and there to disappear as it were, sich in der Wüste verlieren). שֶׂה אֹבֵד "a lost and wandering sheep," Ps. 119:176; comp. Jer. 50:6; Eze. 34:4, 16. Used of men, Isa. 27:13, הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר "those who wander in the land of Assyria" (are there exiled); Deut. 26:5, אֲרַמִּי אֹבֵד "a wandering Syrian;" it is also used of things, such as rivers which disappear in the desert, Job 6:18; and metaph. of wisdom failing, Isa. 29:14. Hence—

(2) *to perish, to be destroyed* (Syr. Sam. id. In Arabic, in this sense, the kindred بَادَ is used); used of men and other living creatures as perishing, Ps. 37:20; Job 4:11; sometimes with the addition of the words מֵעַל הָאָרֶץ, Deut. 4:26; 11:17; Josh 23:13, 16; also used of a land and houses which are laid waste, Jer. 9:11; Am. 3:15; metaph. of hope, wish, desires which are frustrated, Ps. 9:19; 112:10; Pro. 10:28; 11:7; Ezek. 12:22. Const. followed by לְ of pers., 1 Sam. 9:3, 20; also followed by מִן, Deut. 22:3; Job 11:20, מָנוֹס אָבַד מִנְּהֶם "refuge perished from them;" Jer. 25:35; Ps. 142:5; Ezek. 7:26, תּוֹרָה תֹּאבַד מִכֹּהֵן וְעֵצָה מִזְּקֵנִים "the law shall perish from the priest, and counsel from the old men;" compare Jer. 18:18; 49:7; hence, Deuteron. 32:28, גּוֹי אֹבַד עֵצוֹת "a nation whose counsel has perished," Vulg. *consilii expers;* Jer. 4:9, יֹאבַד לֵב הַמֶּלֶךְ "the heart of the king shall perish" (for fear and terror); Job 8:13, וְתִקְוַת חָנֵף תֹּאבֵד "and (so) shall perish the hope of the wicked," Psalm 9:19; 112:10; Pro. 10:28.

(3) *to be ready to perish, to be wretched, unfortunate.* Part. אֹבֵד wretched, Job 29:13; 31:19; Pro. 31:6.

PIEL אִבֵּד—(1) *to lose, to reckon as lost, give up as lost* (verloren geben), Ecc. 3:6.

(2) *to cause to wander, to disperse* (a flock), Jer. 23:1.

(3) *to cause to perish, to destroy;* Ecc. 7:7 וִיאַבֵּד אֶת־לֵב מַתָּנָה "a gift (bribe) destroys (i.e. corrupts) the heart." Followed by מִן, *to extirpate* from anything, Jer. 51:55. Specially—(*a*) *to lay waste*, used of inanimate things, 2 K. 19:18; Num. 33:52; Deu. 12:2, אִבַּד הוֹן "to squander one's means of support" (substance); Pro. 29:3.—(*b*) of men, *to kill, to slay, to extirpate*, Est. 3:9, 13; 2 K. 11:1; 13:7.

HIPHIL הֶאֱבִיד, i.q. Pi. *to destroy, to cut off*, as men and nations, Deu. 7:10; 8:20; sometimes with addition of the words מִקֶּרֶב הָעָם Lev. 23:30; מִתַּחַת הַשָּׁמָיִם, Deu. 7:24; also, to lay a land waste, Zeph. 2:5; to take away hope, Job 14:19. Very rarely א in 1 fut. quiesces, אֹבִידָה for אַאֲבִידָה, Jer. 46:8. The derivatives all immediately follow [אָבְדָן—אֹבֵד].

אֲבַד, fut. יֵאבַד, Ch. *to perish*, Jer. 10:11.

APHEL הוֹבֵד, fut. יְהוֹבֵד, inf. הוֹבָדָה *to destroy, to slay*, Dan. 2:12, 18, 24.

HOPHAL (formed as in Hebrew) הוּבַד, Dan. 7:11.

אֹבֵד m.—(1) *one who is wretched, unfortunate* see the verb, No. 3.

(2) A participial noun (see Lehrg. p. 488), *destruction*, Nu. 24:20, 24.

אֲבֵדָה f. (with Tzere impure).—(1) *some hing lost*, Ex. 22:8; Lev. 5:22, 23.

(2) i.q. אֲבַדּוֹן *a place of destruction, abyss* (used of Hades); Pro. 27:20 (כ׳).

אֲבַדּוֹן m.—(1) *destructi.n*, Job 31:12.

(2) *place of destruction, abyss*, nearly synon. with שְׁאוֹל, Job 26:6; 28:22; Pro. 15:11.

אַבְדָן m. verbal of Pi. for אִבְּדָן (for that reason it has the Daleth without dagesh lene), *slaughter, destruction*, Est. 9:5.

אָבְדָן, const. st. אָבְדַן id. *destruction, death*, Est. 8:6.

אָבָה, fut. יֹאבֶה prop. TO BREATHE AFTER, compare the roots kindred both in form and signification, אָוָה, יָאַב, תָּאַב, also אָהַב, חָבַב Lat. *aveo;* hence:—(1) *to be inclined, willing, prone, to wish;* except in Isa. 1:19; Job 39:9, always found with a negative particle. Constr. with an inf., either alone, Deu. 2:30; 10:10; 25:7; Isa. 30:9, or with the prefix לְ, which latter is more often found in prose, Lev. 26:21; 2 Sa. 13:14, 16; Ex. 10:27, לֹא אָבָה לְשַׁלְּחָם "he would not let them go;" Job 39:9, הֲיֹאבֶה רֵים עָבְדֶךָ "will the buffalo be willing to serve thee?" Found also with an accusative, Pro. 1:25; and absolutely, Isa. 1:19, אִם תֹּאבוּ וּשְׁמַעְתֶּם "if ye shew yourselves willing and obey;" Pro. 1:10. With a dative of pers. *to be willing towards any one, to be willing in mind, to obey* (often with the synonym שָׁמַע לְ), Ps. 81:12; Deu. 13:9; Pro. 1:30.

(2) *to desire, to long for, to be in want of;* a signification which is found, at least in the derivative nouns, אֲבוֹי, אֶבְיוֹן, אֲבִיוֹנָה.

(3) In Arabic it has a power altogether the reverse —*to be unwilling, to refuse, to loathe*, so that it answers to the Hebrew לֹא אָבָה. It must not however be supposed that this signification is actually contrary. For the sense of inclining (sich neigen, geneigt sein) is used in the Hebrew, for propensity towards, and good will (Zuneigung); in Arabic, for turning away from (Abneigung), and a loathing mind; whence مَأْبِي stagnant, marsh water, prop. causing loathing, أَبَاءَة a marsh reed (compare אֲגַם, אַגְמוֹן); see אֵבֶה, and the other derivatives, No. 2.

אֵבֶה m., *reed, papyrus*, i. q. Arab. أَبَاءَة collect. أَبَاء (see the root No. 3, although the Hebrew word may also be simply said to come from the head of a reed being bowed down; compare Isa. 58:5). It occurs once, Job 9:26, אֳנִיּוֹת אֵבֶה "vessels of reeds," made of the *papyrus Nilotica*, such as were of frequent use among the Egyptians and Æthiopians (compare my Comment. on Isa. 18:2) on account of their very great swiftness on the water. Others, with Symm. [ναυσὶ σπευδούσαις], render *ships of desire*, i e hastening with very great desire to the port. The reading found in forty-four MSS. איבה, should no doubt be read (as was done by the Syriac translator) אֵיבָה, and must be understood of hostile vessels, pirates, passing as quickly as possible over the water; and, suitably enough, in the other hemistich it is joined to the eagle darting on its prey. But the common reading may have the same meaning, if for אֵבֶה we read אֵבָה.

אֲבוֹי (from the root אָבָה No. 2) *poverty, misery*, a word once found, Pro. 23:29, of the form קְטוֹל, no doubt formed for the purpose of paronomastically answering to the words אוֹי and הוֹי; compare Lehrg. 374, note *r*, and Isa. 15:4; 17:1; 59:13; so Abulwalid, whom I unhesitatingly follow. Kimchi, who is followed by most of the moderns, takes it as the same as אוֹי and הוֹי an interjection of grief. ["*O, woe!* Comp. Gr. αἰβοῖ, Arist. Pac. 1066."—Ges. add.]

אֵבוּס (from the root אָבַס), by a Syriacism, for אֶבּוּס; whence const. אֵבוּס, Isa. 1:3; pl. אֲבוּסִים m. *a place where cattle are fattened, a stable, stall*, Job 39:9, and in which provender is kept, Pro. 14:4. The signification of stable is also suitable in Isa. 1:3, where however LXX. and Vulg. render *præsepe*, manger, which both in this place, and Job loc. cit. is not less suitable and probable. Compare Arab. آرِيّ Ch. אוּרְיָא stable and manger. So אבוס is also used in the Talmud.

אָבַךְ a doubtful root, perhaps [i. q. אָפַךְ, הָפַךְ, *to turn, to turn about* (so Ges. corr.). In Manuale] i. q. Arab. أَبَخَ for وَبَخَ, to rebuke, to threaten Hence—

אִבְחָה or **אֶבְחָה** f., once found; (if this be the true reading) Eze. 21:20, אִבְחַת חָרֶב "the threatening of the sword," i. e. the threatening sword. ["'a turning of the sword,' i. e. a sword turning itself; perhaps glittering; i. q. חֶרֶב מִתְהַפֶּכֶת, Gen. 3:24."—Ges. corr.] Castell (Hept. p. 10), compares Arab. أَبَاحَة destruction, referring to 2 Macc. 26:6; but إِبَاحَة (for so it should be written) is from the root بَاحَ Inf. conj. IV. and denotes *permission.* [This reference to Castell is of course rejected in Ges. corr.] My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read טִבְחַת חָרֶב "slaughter of the sword." This conjecture is confirmed by LXX. σφάγια ῥομφαίας

Ch. קְטֹלֵי חַרְבָּא, and by the following context, "Lo! it is brightened and sharpened for s l a u g h t e r (לְטֶבַח)." Comp. Eze. **21**:14, 15. The Greek words σφάγιον, σφαγή, are often used to express the Hebrew טֶבַח, טִבְחָה, טֹבַח.

אֲבַטִּיחִים m. (from the root בָּטַח transp. for טָבַח, طبخ to cook), pl. *melons*, Nu. **11**:5. To this answers the Arab. بَطِّيخ transp. for طَبِّيخ from طبخ to cook, to ripen, like the Gr. πέπων, Pfebe, *melon*, from πέπτω: comp. בָּשַׁל. In the Hebrew there is added א prosthetic. From the Arabic word above cited the Spanish *budiecas*, the French *pastèques*, are derived.

אֲבִי [*Abi*], pr. n. f., the mother of Hezekiah, 2 K. **18**:2, in the parallel place, 2 Ch. **29**:1, more fully and correctly אֲבִיָּה, which is also in some copies the reading in Kings.

אֲבִי־עַלְבוֹן ("father of strength," i. e. strong, from the root غلب to be strong), [*Abi-albon*], pr. n. of one of David's heroes, 2 Sa. **23**:31, called also אֲבִיאֵל, 1 Ch. **11**:32.

אֲבִיאֵל ("father of strength," i. e. strong), [*Abiel*], pr. n. m.—(1) 1 Ch. **11**:32, see אֲבִי־עַלְבוֹן.—(2) the grandfather of king Saul, 1 Sa. **9**:1; **14**:51. In the genealogy, as found 1 Ch. **8**:33; **9**:39, Ner is said to have been Saul's grandfather, but according to 1 Sa. **14**:51, he is rather to be taken as his paternal uncle. The real genealogy stands thus:—

                    Abiel
          ┌───────┴───────┐
        Kish   Ner
          | |
        Saul   Abner.

אֲבִיאָסָף ("father of gathering," i. e. gatherer), [*Abiasaph*], pr. n. of a Levite of the family of Korah, Ex. **6**:24, who is also called, 1 Ch. **6**:8, 22; **9**:19, אֶבְיָסָף.

אָבִיב (from the root אָבַב), m., *an ear of corn, a green ear*, Lev. **2**:14; Ex. **9**:31, הַשְּׂעֹרָה (בְּ)אָבִיב "the barley was in the ear," i. e. the ears were developed. Comp. as to the syntax, Cant. **2**:13, חֹדֶשׁ הָאָבִיב "the month of green ears," at a later period called נִיסָן, beginning at the new moon of April (of March, according to the Rabbins), the first month of the old year [as instituted on coming out of Egypt], Ex. **13**:4; **23**:15; Deu. **16**:1.

אֲבִיגַיִל ("whose father is exultation"), [*Abigail*], pr. n. f.—(1) of the wife of Nabal, afterwards of David, 1 Sa. **25**:3, 14, which name is also contracted אֲבִיגַל (comp. Arab. اشْ for ايشْ what?) verse 32, and 2 Sa. **3**:3 (כ׳).—(2) a sister of David, 1 Ch. **2**:16, also called אֲבִיגַל, 2 Sa. **17**:25.

אֲבִידָן ("father of a judge"), [*Abidan*], pr. n. of a captain of the tribe of Benjamin at the time of the departure from Egypt, Num. **1**:11; **2**:22.

אֲבִידָע ("father of knowledge," i. e. knowing), [*Abida, Abidah*], pr. n. of a son of Midian, Gen. **25**:4.

אֲבִיָּה (i. q. אֲבִיָּהוּ "whose father is Jehovah"), [*Abia, Abiah, Abijah*], pr. n. (*A*) of men.—(1) the second son of Samuel, 1 Sa. **8**:2.—(2) 1 Ch. **7**:8.—(3) 1 K. **14**:1.—(4) 1 Ch. **24**:10; Neh. **10**:8.—(5) i. q. אֲבִיָּהוּ king of Judah; see below. (*B*) pr. n. of a woman, 1 Ch. **2**:24.

אֲבִיָּהוּ ("whose father is Jehovah") and אֲבִיָּה (id.), pr. n. *Abijah*, king of Judah, the son and successor of Rehoboam, 2 Ch. **13**:1, sqq. constantly written אֲבִיָּם in Kings: 1 K. **14**:31; **15**:1, 7, 8, "father of the sea," i. e. maritime man.

אֲבִיהוּא ("whose father He," i. e. God, is), pr. n. *Abihu*, son of Aaron, slain by God for offering incense contrary to the law, Lev. **10**:1, sqq.

אֲבִיהוּד ("whose father is Judah," i. q. אֲבִי יְהוּדָה), [*Abihud*], pr. n. m. 1 Ch. **8**:3.

אֲבִיהַיִל (perhaps incorrectly for אֲבִיחַיִל which is the reading of some copies), [*Abihail*], pr. n.—(1) the wife of Rehoboam, 2 Ch. **11**:18.—(2) m., 1 Ch. **2**:29.

אֶבְיוֹן adj.—(1) *needy, poor*, so called from the idea of needing (see the root אָבָה No. 2), Deut. **15**:4; **7**:11. *Sons of the needy*, for *the needy*, Ps. **72**:4; see בֵּן.

(2) *oppressed, wretched*, often with the addition of the synonym עָנִי; Psal. **40**:18, וַאֲנִי עָנִי וְאֶבְיוֹן "and I (am) afflicted and wretched;" Ps. **70**:6; **86**:1; **109**:22. Specially, like עָנִי, used of one who suffers undeservedly, although a pious worshipper of God (whence Am. **2**:6, צַדִּיק and אֶבְיוֹן are joined); used also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. **41**:17; comp. **25**:4. In the same signification the sect of the *Ebionites* adopted this name, as assuming that they were ἐκ τῶν πτωχῶν ὧν ἐστιν ἡ βασιλεία τῶν οὐρανῶν, Matt. **5**:3.

אֲבִיּוֹנָה f., prop. *appetite, desire* (from the root

אָבָה No. 1), hence the *caper berry*, which is said to stimulate both appetite and sexual desire (Plut. Quæst. Symp. vi. 2; Plin. N. H. xiii. 23; xx. 15), Ecc. 12:5. It is rendered caper by the LXX., Vulg., Syr. The Rabbies use the pl. אֶבְיוֹנִין as denoting not only capers, but also the small fruits of trees, as myrtles, olives, etc.

אֲבִיהַיִל ("father of strength," bravery, i. q. brave), [*Abihail*], pr. n. m.—(1) Num. 3:35.—(2) 1 Ch. 5:14.—(3) the father of Esther, Est. 2:15; 9:29.

אֲבִיטוּב ("father of goodness"), [*Abitub*], pr. n. m., 1 Ch. 8:11.

אֲבִיטַל ["father of dew," *Abital*], pr. n. of one of the wives of David, 2 Sa. 3:4.

אֲבִיָּם [*Abijam*], see אֲבִיָּהוּ.

אֲבִימָאֵל [*Abimael*], pr. n. m. of a descendant of Joktan in Arabia, Gen. 10:28; 1 Chron. 1:22, probably the father or founder of an Arab tribe called מָאֵל, a trace of which was pointed out by Bochart (Phaleg. ii. 24), in Theophrastus (Hist. Plant. ix. 4), who probably by the name of Μάλι, means the same wandering tribe in the neighbourhood of the modern Mecca, as in Strabo are called *Minæi*, Μειναῖοι.

אֲבִימֶלֶךְ ("father of the king," or "father king"), [*Abimelech*], pr. n.—(1) of several kings in the land of the Philistines, living at different periods, Gen. 20:2, sqq.; 21:22, sqq.; 26:1, sqq.; Ps. 34:1. As the same king, who in the Ps. loc. cit. is called Abimelech, is in 1 Sa. 21:11, called *Achish* (אָכִישׁ), this name or title appears to have been mostly common to them, like پاد شاه *Padishah* (father king) of the Persian kings, and اتاليق *Atalik* (father, properly paternity) of the Khans of Bokhara.—(2) a son of Gideon, Jud. 8:31, seq.; 9:1, seq.; 2 Sa. 11:21.—(3) 1 Chr. 18:16, where indeed we probably should read אֲחִימֶלֶךְ, as 2 Sa. 8:17.

אֲבִינָדָב ("noble father," or "father of nobility"), [*Abinadab*], pr. n. m.—(1) a son of Jesse, 1 Sa. 16:8; 17:13.—(2) a son of Saul, 1 Sa. 31:2.—(3) 1 Sa. 7:1.—(4) 1 K. 4:11.

אֲבִינֹעַם ("father of pleasantness," or of grace), [*Abinoam*], pr. n. of the father of Barak, Jud. 4:6; 5:1.

אֲבִינֵר ("father of light"), [*Abner*, marg. *Abiner*], pr. n. m., 1 Sa. 14:50; elsewhere אַבְנֵר, which see.

[אֶבְיָסָף *Ebiasaph*; see אֶבְיָאָסָף.]

אֲבִיעֶזֶר ("father of help," like the Germ. Adolf, from Atta, father, and Hulf, aid), [*Abiezer*], pr. n.—(1) a son of Gilead, Josh. 17:2, and meton. of his descendants, Jud. 6:34; 8:2. The patronymic noun is אֲבִי הָעֶזְרִי [*Abiezrite*], Jud. 6:11, 24; 8:32. Hence is the shortened form אִיעֶזֶר, Nu. 26:30, and the patronym. אִיעֶזְרִי ibid.—(2) one of the heroes of David, 2 Sa. 23:27; 1 Ch. 11:28; 27:12.

אָבִיר (from the root אָבַר), subst. *strong one, mighty one*, only found in the phrase אֲבִיר יַעֲקֹב, אֲבִיר יִשְׂרָאֵל "the mighty one of Israel, of Jacob;" used of God, Gen. 49:24; Isa. 1:24.

אַבִּיר adj. (from the root אָבַר).—(1) *strong, mighty*, used of men commonly as a subst. as, *a mighty one*, Jud. 5:22; Lam. 1:15; Jer. 46:15; Ps. 76:6, אַבִּירֵי לֵב "the strong of heart." Poetically used, κατ' ἐξοχὴν —(*a*) of a bull; Psa. 22:13, אַבִּירֵי בָשָׁן "the strong ones, i. e. bulls, of Bashan;" Ps. 50:13; and metaph. of princes, Ps. 68:31.—(*b*) of the horse, only in Jeremiah 8:16; 47:3; 50:11 (comp. Gramm. § 104. 2, note).

(2) *powerful, noble*, Job 24:22; 34:20; לֶחֶם אַבִּירִים "food of nobles, or princes," i. e. more delicate, dainty food, Ps. 78:25; comp. Jud. 5:25; אַבִּיר הָרֹעִים "chief of the herdsmen," 1 Sa. 21:8.

(3) אַבִּיר לֵב *obstinate, stubborn*, a man of perverse mind, Isa. 46:12; comp. חֲזַק לֵב.

אֲבִירָם ("father of loftiness"), [*Abiram*], pr. n. m.—(1) Nu. 16:1, 12; 26:9.—(2) 1 K. 16:34.

אֲבִישַׁג ("father of error"), [*Abishag*], pr. n. of David's concubine, 1 K. 1:3; 2:17.

אֲבִישׁוּעַ ("father of welfare"), [*Abishua*], pr. n. m.—(1) 1 Ch. 8:4.—(2) 1 Ch. 5:30; Ezr. 7:5.

אֲבִישׁוּר ("father of a wall"), [*Abishur*], pr. n. m., 1 Ch. 2:28, 29.

אֲבִישַׁי ("father of gift" ["comp. יֵשׁ."—Ges. add.]), [*Abishai*], pr. n. m. of the son of David's sister, who was also an officer, the brother of Joab, 1 Sa. 26:6, sqq.; 2 Sa. 2:18, 24; sometimes called אַבְשַׁי, 2 Sa. 10:10.

אֲבִישָׁלוֹם ("father of peace"), [*Abishalom*], pr. n. m. of the father-in-law of Rehoboam, 1 Kings 15:2, 10. But 2 Ch. 11:20, 21, there is found אַבְשָׁלוֹם.

אֶבְיָתָר ("father of plenty," for אֲבִיָתֵר), [*Abiathar*], pr. n. of a son of Ahimelech the priest, very closely joined in friendship to David, on whom, together with Zadok, the high priesthood

was bestowed by David, of which he was deprived by Solomon, 1 Sa. 22:20, sqq.; 23:6; 30:7; 2 Sa. 15:24; as to the passage, 2 Sa. 8:17, see אֲחִימֶלֶךְ.

אָבַךְ a root, ἅπαξ λεγόμ. prob. TO ROLL, TO ROLL UP, also TO INTERTWINE, wälzen, wickeln, verwickeln. Kindred roots are בּוּךְ بَاكَ to intertwine, to be entangled; נָבַךְ to boil up, aufwallen, aufquellen, [" סָבַךְ to interweave, to braid."—Ges. add.]; also the more harsh הָפַךְ افك to turn.

HITHPAEL, *to be rolled together*, used of smoke, which lifts itself up in the air in a dense volume, not unlike water bubbling forth from the fountain; Isa. 9:17, וַיִּתְאַבְּכוּ גֵּאוּת עָשָׁן "and they shall be rolled together with the lifting up of smoke," daß es in Rauch aufwalle (das Dickicht), comp. Vulg., Syr. Syr. ܐܬܐܒܟ is explained by grammarians, to be proud, to walk proudly, perhaps, prop. to roll oneself forward, used of the walk of a corpulent man, sich fortwälzen.

I. **אָבַל** fut. יֶאֱבַל TO MOURN, followed by עַל, Hos. 10:5; Am. 8:8. Arab., Syr. id. The proper signification appears to be, TO BE LANGUID, TO WALK WITH THE HEAD CAST DOWN (compare the kindred roots אָפַל, אָמַל, also נָפַל, נָבַל, בָּלָה, all of which are from the bi-literal stock, *bal*, *fal*, having the sense of falling, comp. σφάλλω, *fallo*, Germ. fallen), as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation (see אֵבֶל). Poet. used of inanimate things; Am. 1:2, אָבְלוּ נְאוֹת הָרֹעִים "the pastures of the shepherds mourn;" Isa. 24:4, 7, אָבַל תִּירוֹשׁ אֻמְלְלָה גֶפֶן "the new wine mourneth (i.e. the clusters mourn), the vine languisheth;" 33:9.

HIPHIL הֶאֱבִיל *to cause to mourn, to make to lament*, Ezek. 31:15; used of inanimate things, Lam. 2:8.

HITHPAEL, prop. *to act as a mourner*, hence, *to mourn*, i.q. Kal, especially in prose, while Kal is appropriated to poetic diction, Gen. 37:34; Ex. 33:4; with אֶל and עַל of person, 1 Sa. 15:35; 2 Sa. 13:37. The derived nouns almost immediately follow. [אֵבֶל No. I, אָבֵל.]

II. **אָבַל** Arab. أَبَلَ and أَبِلَ TO BE WET WITH THE MOISTURE OF GRASS, hence, Syr. ܐܒܳܠܐ grass. Cognate is the Hebrew בָּלַל, بَلَّ to moisten, to water. Hence is אָבֵל No. II.

I. **אָבֵל** adj., *mourning* (from the root אָבַל No I), Gen. 37:35; Lam. 1:4, דַּרְכֵי צִיּוֹן אֲבֵלוֹת "the ways to Zion mourn." Const. state אֲבַל, Ps. 35:14. Pl. const. אֲבֵלֵי, Isa. 61:3, with Tzere impure; compare Arab. أَبِيلٌ.

II. **אָבֵל** (from אָבַל No. II), apparently *a grassy place, a pasture, meadow;* Arabic إِبْلٌ fresh and long hay, sea weed. Used as an appellative, 1 Sa. 6:18, unless for אָבֵל הַגְּדֹלָה we should read אֶבֶן הַגְּדֹלָה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names—

(*a*) אָבֵל בֵּית־מַעֲכָה [*Abel Beth-Maachah*], i.e. situated near Beth Maachah (which see); a town of Manasseh to the east of Jordan, at the foot of Mount Lebanon, 2 Sa. 20:14, 15; 1 K. 15:20; 2 K. 15:29; elsewhere called אָבֵל־מַיִם, 2 Ch. 16:4; compare 1 K. 15:20, and simply אָבֵל, 2 Sa. 20:18.

(*b*) אָבֵל הַשִּׁטִּים ("the meadow of acacias"), [*Abel-shittim*], Nu. 33:49, a place situated in the plains of Moab; the same apparently, Nu. 25:1, Micah 6:5, is simply called שִׁטִּים.

(*c*) אָבֵל כְּרָמִים ("meadow of the vineyards"), Jud. 11:33, a village of the Ammonites, which is stated by Eusebius to have abounded in vines even in his time.

(*d*) אָבֵל מְחוֹלָה ("the meadow of dancing"), [*Abel-meholah*], a village of the tribe of Issachar, between Scythopolis and Neapolis, the birth-place of Elisha the prophet, Jud. 7:22; 1 K. 4:12; 19:16.

(*e*) אָבֵל מִצְרַיִם Gen. 50:11 ("meadow of the Egyptians"), [*Abel-mizraim*], the name of a threshing-floor situated near Jordan, which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אֵבֶל מִצְרַיִם (mourning of the Egyptians). [But why may not אָבֵל be here taken in the sense of *mourning;* —*mourner of Egypt?*]

אֵבֶל with suff. אֶבְלִי m. (from אָבַל No. I), *mourning*, Est. 4:3; 9:22; specially for the dead, Gen. 27:41, אֵבֶל יָחִיד "mourning for an only (son)," Am. 8:10; Jer. 6:26; Mic. 1:8, וְאֵבֶל כִּבְנוֹת יַעֲנָה "and (I will make) a mourning like the ostriches," which make a wailing cry; עָשָׂה אֵבֶל לְ "to make a mourning for any one," Gen. 50:10.

אֲבָל adv.—(1) in the more ancient Hebrew, affirmative, *truly, indeed*, Gen. 42:21; 2 Sa. 14:5; 2 K. 4:14, also having a corrective power, *nay indeed*, Gen. 17:19; *but nay*, 1 K. 1:43. (To this

answers the Arabic particle of correcting, بَلْ but indeed, but rather; taken from the root בָּלָה, prop. i. q. Heb. בַּל, so that its primary power lies in denying the contrary. The א is prosthetic.)

(2) in the later Hebrew, adversative; *but indeed, on the other hand,* Dan. 10:7, 21; Ezr. 10:13; 2 Ch. 1:4; 19:3; Arab. بَلْ but. Other particles of this kind, which are both affirmative and adversative, are כִּי ,אוּלָם ,אָכֵן ,אַךְ [these two latter words are omitted in Amer. Trans.]; comp. the Lat. *verum, vero.*

אֻבָל see אוּבָל.

אָבַן an unused root, which had, I suppose, the force of *constructing* and *building;* comp. בָּנָה to build, and אָמַן to prop, to found, whence אָמָּן *faber*, an artificer, *τέκτων*. Hence is —

אֶבֶן with suff. אַבְנוֹ pl. אֲבָנִים, אַבְנֵי, (commonly fem. and so Job. 28:2, but masc. 1 Sa. 17:40).

(1) *a stone* of any kind, whether rough or polished, very large or very small. Collect. stones, Gen. 11:3. Used of the foundation stone of a house, Isa. 28:16; of vessels of stone, Ex. 7:19; Syr. ܐܶܒܢܳܐ id., but of rare occurrence. Æth. እብን: Metaph. 1 Sa. 25:37, "and he became a stone" stiff as a stone. לֵב הָאֶבֶן "a stony (i.e. hard) heart," Eze. 11:19; 36:26; used also of a bold and intrepid mind, Job 41:16, אֶבֶן בָּרָד "hail stone;" Isa. 30:30; whence Josh. 10:11, אֲבָנִים גְּדֹלוֹת is used of great hailstones, called a little below אַבְנֵי הַבָּרָד.

(2) *κατ' ἐξοχὴν, a precious stone, a gem,* Ex. 28:9, sqq. 35:27; more fully אֶבֶן חֵפֶץ, Isa. 54:12; אֶבֶן חֵן, Pro. 17:8; אֶבֶן יְקָרָה, Eze. 28:13, which latter is also used of stones for building, as of marble, 1 K. 10:2, 11.

(3) *stone ore, ore* (Erzstein), Job 28:2. In Arabic they say in the dual حَجَرَتَانِ, "both stones," of gold and silver.

(4) *rock,* Gen. 49:24, אֶבֶן יִשְׂרָאֵל "the rock of Israel," i. e. Jehovah; comp. צוּר.

(5) *a weight of the balance* (from stones having anciently been used, as they still are in the East, for weights; compare Germ. Stein, a large weight used especially in weighing wool [so also the English *stone*]); this word is used even when the weight was not made of stone; אֶבֶן וָאֶבֶן "divers weights," Deu. 25:13; אַבְנֵי כִיס weights carried in a bag, Pro. 16:11; Zec. 5:8, אֶבֶן הָעוֹפֶרֶת "a weight of lead," Zec. 4:10; אֶבֶן הַבְּדִיל also *a plummet,* Isa. 34:11; "He will stretch over it the line of wasting (וְאַבְנֵי בֹהוּ) and the plummet of desolation," i. e. all shall be destroyed as if by rule and line. (As to the thing comp. Am. 7:8.)

(6) Sometimes stones serve to designate places geographically; thus — (*a*) אֶבֶן עֵזֶר "stone of help" [*Eben-ezer*], placed at Mizpeh by Samuel, 1 Sa. 4:1; 5:1; 7:12. — (*b*) אֶבֶן הָאֶזֶל "stone of departure," 1 Sa. 20:19; compare זֹחֶלֶת.

אֶבֶן emphat. st. אַבְנָא Ch. id. Dan. 2:34, 35.

אֲבָנָה 2 Ki. 5:12, in כתיב for אֲמָנָה which see. Comp. the letter ב.

אֹבֶן i. q. אֶבֶן *a stone*, only in dual אָבְנַיִם prop. *a pair of stones,* used —

(1) of *the wheel of a potter.* Jer. 18:3, of the potter, הִנֵּהוּ עֹשֶׂה מְלָאכָה עַל־הָאָבְנָיִם "behold he wrought a work upon his potter's wheel." ["It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments; see Rossellini, Monum. Civil. tab. L.; Wilkinson's Manners and Customs of the Ancient Egyptians, iii. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone, afterwards of wood. A wooden wheel of this kind is called in the Talmud סַדָּן prop. trunk, stem; then *cippus;* then a potter's wheel made of a trunk, and also the wheel of a cart made in like manner; hence, from the resemblance, it comes to signify —



["(2) A *low seat, stool,* on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed. So Ex. 1:16, 'when ye do the office of midwife to the Hebrew women (וּרְאִיתֶן עַל־הָאָבְנָיִם אִם בֵּן הוּא) then shall ye see (while yet) upon the stool, whether it be a boy,' &c. The midwife is directed at the very moment of birth, while she yet sits upon her stool, and no one else has seen or touched the infant, to ascertain its sex by the sight, or rather touch, and if it be a male to kill it, as she could easily do by the pressure of her hand or fingers, unknown to the parents." — Ges. add. *All the following part of the art. in Lex. Manuale being rejected in Amer. Trans.*]. Abulwalid, in Lex. MS.; "The instrument is double upon which the potter turns earthen vessels. It consists of two wheels of wood, like a handmill, the one is larger, which is the lower one, the other is smaller, and this is the upper. This instrument is called אָבְנַיִם i. e. a pair of stones, although not made of stone, because of their being like a hand-mill, which is generally made of stone

Amongst the people of this country (the Moors) it is not found, but it is used by the Oriental potters." (2) Used for *a washing-vessel of stone*, in which they used to wash new-born infants, Ex. 1:16; such washing vessels appear to have resembled hand-mills, in being made of two stones, the lower of which was hollowed, the upper serving as a lid. Others, to reconcile these two passages, understand in the one the seat of a potter, in this, that of a parturient woman. So Kimchi, מוֹשַׁב אִשָּׁה הַיּוֹלֶדֶת, and so also Ch. and both Arabic versions.

אַבְנֵט (for בֶּנֶט with Aleph prosthet.), with suff. אַבְנֵטְךָ, pl. אַבְנֵטִים m., *a belt*, or *girdle*, such as priests wore, Ex. 28:4; 39:40; Lev. 16:4; and other nobles, Isa. 22:21; comp. Joseph. Arch. iii. 7, § 2. Ch. פְּנָד, פּוּנְדָא, אֲפוּנְדָא a belt. Both words, the Hebrew and the Chaldee, come from the Persic, in which بند (Sanscr. *bandha*, Germ. Band) signifies any band, also a girdle. [This word however is used in Pent. before the Hebrews had any Persian intercourse.]

אַבְנֵר ("father of light"), *Abner*, pr. n. m., the general of King Saul, 1 Sa. 14:51; 17:55, 57; 20:25; sometimes called אֲבִינֵר 1 Sa. 14:50. LXX. Ἀβέννηρ.

אָבַס as in Ch. and in the Talmud, TO FEED largely, TO FATTEN cattle. (Prop., as appears to me, to stamp in, comp. the kindred בּוּס, hence to stuff, to cram, einpfropfen; comp. Gr. τρέφω pr. i. q. πήγνυμι.) Part. pass. Pro. 15:17. Used of geese, 1 K. 5:3. Hence are derived אֵבוּס, מַאֲבוּס.

אֲבַעְבֻּעֹת pl. f., *pustules, boils*, rising up in the skin, Ex. 9:9, 10; verbal from the root בּוּעַ Chaldee Pilpel בַּעְבַּע to boil up, to swell up; hence Syriac ܒܥܒܘܥܐ pustules; in Hebrew א prosthet. was prefixed. Compare נְבַע, בּוּעַ.

אָבַץ an unused root, perhaps, i. q. בּוּץ *to be white*, whence Ch. אַבְצָא tin; hence—

אֶבֶץ [*Abez*], pr. n. of a town in the tribe of Issachar, perhaps so called from tin, Josh. 19:20.

אִבְצָן (perhaps "of tin"), [*Ibzan*], pr. n. of a judge of the Israelites, Jud. 12:8, 10.

אָבַק a root not used in Kal, which I suppose to have had the force of *to pound, to make small*, from the onomatopoetic syllable פק, פג, בך, בק, which, as well as דק, דך (see דָּקַק, דָּכַךְ), had the force of pounding; comp. בָּכָה to drop, to distil; דפק, פנע, פנש, also πηγή, πηγνύω, Germ. pochen, boken (comp. specially Erz pochen). Hence אָבָק dust.

NIPHAL נֶאֱבַק Gen. 32:25, 26, recipr. *to wrestle*, construed with עִם; denom. from אָבָק dust, because in wrestling the dust is raised. So in Greek παλαίειν, συμπαλαίειν, συγκονιοῦσθαι from πάλη, κόνις. An unusual word appears to have been used by the sacred writer, in order to allude to the name of the river יַבֹּק, verse 23.

אָבָק m., *dust*, specially small and fine (see my conjecture as to the etymology [under the verb]), such as is easily scattered by the breeze, Isa. 5:24, and such as a horse raises in galloping, Eze. 26:10. It thus differs from עָפָר thicker and heavier dust, Deu. 28:24. "The dust of God's feet," used poet. of the clouds on which God treads, Na. 1:3, comp. שַׁחַק.

אֲבָקָה f. id., whence אַבְקַת רוֹכֵל "powder, dust of the merchant," i.e. aromatic powder, Cant. 3:6.

אָבַר—(1) prop. TO STRIVE UPWARD, TO MOUNT, TO SOAR, sich emporschwingen, see Hiph., also the derivatives אֵבֶר and אֶבְרָה. Perhaps this is kindred to עֵבֶר, עָבַר, comp. Pers. ابر *eber*, ὑπέρ (*super*), all of which have the notion of above, being over, and hence of passing over, surpassing, see עָבַר. It is applied—

(2) to any power, and ἐνέργεια, see אַבִּיר, אָבִיר.

HIPHIL, *to mount upward* in flight, as a hawk, Job 39:26. [Derivatives, see Kal.]

אֵבֶר m., *a wing feather*, (Schwungfeder), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the wing itself, Eze. 17:3.

אֶבְרָה f. id., Job 39:13; Ps. 68:14. Poetically ascribed to God, Deut. 32:11; Ps. 91:4.

אַבְרָהָם *Abraham*, pr. n., the founder and father of the Jewish nation; the son of Terah, born in Mesopotamia, which he left [as called of God], and sojourned in the land of Canaan with his flocks, in a kind of nomadic life, see Gen. 12—25. In the book of Genesis until 17:5, he is always called אַבְרָם, i.e. "father of elevation;" Gr. Ἀβράμ [Abram]. But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אַבְרָהָם, i.e. "father of a multitude," (comp. Arab. رُهَام, a large number), or as the context itself explains it, אַב הֲמוֹן גּוֹיִם.—אֱלֹהֵי אַבְרָהָם "the God of Abraham," for "Jehovah," 2 Ch. 30:6; Ps. 47:10; זֶרַע אַבְרָהָם "the seed of Abraham," of the Israelites, Ps. 105:6; Isa. 41:8. In the same signification there is simply used אַבְרָהָם, Mic. 7:20.

אַבְרֵךְ a word uttered by the herald before Joseph's chariot, Gen. 41:43. If it were Hebrew it might be thought to be the inf. abs. Hiph. (from the root בָּרַךְ) which is properly הַבְרֵךְ (compare אַשְׁכֵּים for הַשְׁכֵּים, Jer 25:3), used in this place for the imperative, so that it might be, *bow the knee*. Vulg. *clamante præcone, ut omnes coram eo genua flecterent*, so also Abulwalid and Kimchi, compare Lehrgeb. p. 319. But it is more probable that this is a word of Egyptian origin, so inflected and altered by the Hebrew writer, that although a foreign word it should sound like Hebrew, and might be derived from roots of their language; compare מֹשֶׁה, חָם, פַּרְעֹה. And the Egyptian word which is concealed in אַבְרֵךְ is probably either *Au-rek*, i.e. "let every one bow himself" (in an optative sense), or, as I prefer, *Aperek*, i. e. "bow the head." Jablonskii Opusc. ed. te Water, tom. i. p. 4; Rossii Etymologiæ Ægypt. s. v. Luther, in the later German editions of the Bible, dieses ist der Landesvater. אב he takes as *father*, and רךְ Ch. *king*; comp. אָב No. 6.

אַבְשַׁי see אֲבִישַׁי.

[**אַבְשָׁלוֹם** ("father of peace"), *Absalom*, pr.n. m.—(1) a son of king David, 2 Sam. 13; etc.—(2) i. q. אֲבִישָׁלוֹם which see.]

אָגָא an unused root. Arab. أجأ *to flee*; hence—

אָגֵא ("fugitive"), [*Agee*], pr. n. m. 2 Sa. 23:11.

אָגַג an unused root. Arab. أجّ *to burn, to blaze* as fire. Hence—

אֲגַג [*Agag*], pr. n. of the Amalekite kings, Num. 24:7; 1 Sa. 15:8, 9. 20, 32.

אֲגָגִי [*Agagite*], gent. n. of Haman, Est. 3:1, 10; 8:3, 5; Joseph. Arch. xi. 6, § 5, explains it Ἀμαληκίτης.

אָגַד an unused root; in Chaldee *to bind*. Compare אָכַד, עָקַד, and my farther remarks on the root נָגַד. In Arabic some of its derivatives are applied to arched or vaulted work, edifices of firmly compacted structure, because of the strong coherence of all the parts, and the firm compactness; compare אָחַז and אֲגֻדָּה No. 4. Hence—

אֲגֻדָּה f.—(1) *a knot, a band*; אֲגֻדּוֹת מוֹטָה "bands of the yoke," Isa. 58:6.

(2) *a bundle*, as of hyssop, Ex. 12:22.

(3) *a band* or *troop* of men, like the German Bande, 2 Sa. 2:25; comp. חֶבֶל.

(4) *arched, vaulted work* (Gewölbe), used of the vault of heaven, Am. 9:6; comp. Germ. Gat, Gaden, story of a building; from the verb gaden, gatten, which has the sense of binding together; see Adelung Lex. hh. vv.

אֱגוֹז m., *a nut*, Cant. 6:11; Arab. and Syr. جوز, ܓܘܙܐ, Pers. گوز. This Hebrew word appears to be taken from the Persic by prefixing א prosthetic; compare א.

אָגוּר [*Agur*], pr.n. of a wise man, the son of Jakeh (יָקֶה), to whom Proverbs, chap. 30, is attributed in its inscription. If this name be taken as symbolic, like Koheleth, it might signify an assembler, one of the assembly (of wise men), בַּעַל אֲסֻפָּה Ecc. 12:11.

אֲגוֹרָה f., *a silver coin*, so called from the notion of collecting, from the root אָגַר to collect, like the Lat. *stips* in the formula, *stipem colligere*, 1 Sa. 2:36. In the Maltese, *agar* signifies the same. LXX., Vulg. ὀβολός, *nummus*. The Hebrew interpreters גֵּרָה, which see.

אָגַל an unused root, prop. *to flow together*, to be gathered together as water, cogn. to the root גָּלַל, which is used of the rolling of the waves. Arab. أجل Conj. II. to cause to flow together, hence, to gather water together, مأجل a pool, a pond; compare also אָגַר. Hence—

אֶגֶל Job 38:28 אֶגְלֵי טָל "the (heavenly) reservoirs of dew," comp. ver. 22, "the storehouses of snow and hail;" Vulg., Ch., Syr. understand *drops of dew*, as if little drops, globules (comp. גלל); but the former is preferable.

אֶגְלַיִם ("two pools"), [*Eglaim*], Isa. 15:8, pr.n. of a village in the land of Moab, called by Eusebius Ἀγαλλείμ. It can scarcely be doubted that this is the same as Agalla (Ἄγαλλα), which is mentioned by Joseph. Arch. xiv. 1, § 4.

אָגַם an unused root: Arabic—

(1) Med. A. *to burn, to be hot* (comp. חָמַם, יָחַם), whence is אַגְמוֹן No. 1.

(2) Med. E. *to be warm and corrupt*, as water, whence אֲגַם and אַגְמוֹן No. 2.

(3) Med. E. *to loathe, to abhor*, Ch. אֲגַם to be sad, to grieve, whence אָגֵם.

אֲגַם subst. [absol. Isa. 35:7, cst. אֲגַם 41:18], pl. אַגְמֵי, אֲגַמִּים.

(1) *a pool, a marsh*, so called from the corrupt water, Isa. 35:7; 42:15; Ps. 107:35. Specially used of the pools of stagnant water left on the shores of the Nile after its inundation, Ex. 7:19; 8:1.

(2) [" i. q. אַגְמוֹן *a reed, a cane.*" Ges. add. omitting the following explanation], *a marsh overgrown with reeds, a reedy place*, Jer. 51:32. R. Jonah explains it *strongholds;* comp. أجمة a lion's den in a marsh; hence refuge, stronghold.

אָגֵם adj. once in pl. const. אַגְמֵי נֶפֶשׁ "sad of soul," Isa. 19:10; see the root No. 3.

אַגְמוֹן and **אַגְמֹן** m.—(1) *a boiling caldron*, Job 41:12; see אָגַם No. 1.

(2) *a rush, reed*, such as grows in marshes, from אָגַם a marsh, and the termination וֹן, Isa. 58:5. As to Isa. 9:13; 19:15, comp. כִּפָּה.

(3) *a rope of rushes, a muzzle of reeds*, like the Greek σχοῖνος, Job 40:26, compare Plin. N. H. xix. 2.

אָגַן an unused root. Arab. أجن is i.q. وجن (see יָגַן), *to tread with the feet, to stamp;* hence *to wash* clothes, *to full*, as is done by treading them with the feet. [Hence the following word.]

אַגָּן m., prob. *a trough for washing*, λουτήρ, hence any laver, basin, or bowl; const. אַגַּן Cant. 7:3; pl. אַגָּנוֹת Isa. 22:24; Ex. 24:6 (Arab. and Syr. إجانة, ܐܓܢܐ id.).

אֲגַפִּים m. pl. (root גָּנַף), a word only found in Ezekiel, *forces, army*, Eze. 12:14; 17:21; 38:6, 9; 39:4; to this answers the Ch. אֲגַף, גַּף *a wing*, hence prop. the wings of an army, comp. כְּנָפַיִם Isa. 8:8; in the same manner is the word *wings* applied in Arabic and Chaldee: compare my Commentary on the passage cited.

אָגַר fut. יֶאֱגֹר—(1) TO COLLECT, TO GATHER IN (the harvest), Deu. 28:39; Pro. 6:8; 10:5; comp. גּוּר No. 2, and יָגַר, also Gr. ἀγείρω. (Prob. this root has the signification, *to scrape together*, comp. the kindred גָּרַר. By softening the roughness of the letter ר we have אָגַל and גָּלַל, which are used of the rolling and confluence of water.)

(2) In the cognate languages the signification of *gain* and *profit* is found (from the idea of scraping together), also of *wages* as arising from that of gain; see אִגֶּרֶת. Other derivatives are אָגוּר, אֲגוֹרָה, according to most אֲגַרְטָל.

אִגְּרָא emphat. state אִגַּרְתָּא Ch. *an epistle, a letter*, i. q. Heb. אִגֶּרֶת, which see. Ezr. 4:8, 11; 5:6.

אֶגְרֹף m., for גְּרוֹף with Aleph prosthet. from the root גָּרַף No. 2, *the fist*, Ex. 21:18; Isa. 58:4; (so LXX. and Vulg. in both places, and this word is used by the Rabbins in the same signification).

אֲגַרְטָל m., Ezr. 1:9; אֲגַרְטְלֵי זָהָב, כֶּסֶף LXX., Vulg., Syr. *pateræ aureæ, pateræ argenteæ, basins, chargers of gold, of silver.* In the Talmud of Jerusalem, this word is said to be compounded of אָגַר to collect, and טָלֶה a lamb, so that the bowls would be so called, because the blood of lambs was collected in them. But in this word there is no mention of blood. This word appears to me to be a quadri-literal with א prosthet., and to signify *a slaughter-basin;* for גַּרְטָל, גַּטָּל (see under the letter ר). This I suppose to be for קְטַל, קִטֵּל (compare Nasor. נטל for קטל), from ܩܛܠ to slay, قطل to cut the throat. Some also have taken it for the Gr. κάρταλος, κάρταλλος, which is used in the Septuagint for *a basket, fruit-basket*, whence comes the Arab. قرطلة, Rabb. קַרְטִיל, Syr. ܩܪܛܠܐ, and it might perhaps be taken in Ezra for baskets of first-fruits; but this Greek word seems rather itself to be of Phœnicio-Shemitic origin, and to be from the root גָּדַל to plait.

אִגֶּרֶת, f. pl. אִגְּרוֹת a word of the later Hebrew, *an epistle*, especially used of the royal epistles and edicts, or those written by public authority, and sent by a public courier (ἄγγαρος) to any one, 2 Ch. 30:1. This word appears to me to be from the unused word אִגָּר, which denoted *one hired*, specially a courier (see the root אָגַר), and which was also adopted in Greek under the form ἄγγαρος; see Schleusneri Lex. in N.T. h.v., Neh. 2:7—9; 6:5; 17:19; Est. 9:26, 29. Lorsbach (Stäudlins Beytr. v. p. 20) regards this word as coming from the Persic; comparing the modern Pers. انگاریدن *engariden*, to paint, to write; whence انگاره *engâre*, anything whatever written.

אֵד m., *exhalation*, or *vapour* of the ground whence clouds are formed, so called from surrounding and covering the earth like a vail. [From the root אוּד No. 1.] This derivation is confirmed by the Arabic, in which آياد, from the root آد med. Ye, to surround (comp. אוּד No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere. To this answers the Ch. אֵיד vapour. Gen. 2:6; Job 36.27.

אֹדוֹת see אוֹדוֹת.

אָדַב by transposition of letters, i. q. דָּאַב TO PINE AWAY, which see. Only found in Hiph. inf. לַאֲדִיב for לְהַאֲדִיב, 1 Sa. 2:33. Compare especially Deu. 28:63.

אַדְבְּאֵל (perhaps "miracle of God," from أَدَب miracle), [*Adbeel*], pr. n. of a son of Ishmael, Gen. 25:13.

אָדַד an unused root. Arab. هَدَّ=أَدَّ *to befall*, as misfortune, hence إِدّ misfortune. Hence אִדּוֹ and

אֲדַד [*Hadad*], pr. n. of an Edomite, 1 K. 11:17; who is called הֲדַד, verse 14.

אָדָה an unused root, prob. denoting the same as אָזָה and עָדָה *to pass by.* Hence אֲדָיִן.

אִדּוֹ [*Iddo*], pr. n. m., Ezr. 8:17.

אָדוֹן (from the root דּוּן, which see. [See אָדַן No. 2.]) Suff. and in pl. defect. אֲדֹנִי, אֲדֹנִים, pref. בַּאדֹנִי, וַאדֹנִי, לַאדֹנִי m. *lord, master.* It is used—(*a*) of a possessor, owner, 1 K. 16:24, "the owner of the hill Samaria." Whence used of a master of servants, Gen. 24:14, 27; 39:2, 7; of kings, as lords of their subjects, Isa. 26:13; of the husband, as lord of a wife, Gen. 18:12 (comp. בַּעַל and Greek κύριος γυναικός, Germ. Eheherr), hence of God as the possessor and ruler of the world; Jos. 3:13, אֲדוֹן כָּל־הָאָרֶץ; called also, κατ᾽ ἐξοχήν, הָאָדוֹן, Ex. 23:17; and without the art. אָדוֹן, Ps. 114:7; comp. אֲדֹנָי.—(*b*) of a ruler, Gen. 45:8. אֲדֹנִי "my lord!" an address of honour to those who are more noble, and to all to whom respect is due; as a father, Gen. 31:35; brother, Num. 12:11; royal consort, 1 K. 1:17, 18; especially to a prince or king, as אֲדֹנִי הַמֶּלֶךְ, 2 Sa. 14:9; 1 K. 3:17. Whoever thus addresses another, generally says for the pronoun of the second person, "my lord;" for that of the first, "thy servant;" Gen. 33:8, 13, 14, 15; 44:7, 9, 19, אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו "my lord asked his servants," i. e. thou askedst us. In a yet more lowly adulation, the names of persons are spoken of with the addition of אֲדֹנִי, Gen. 32:5.

Pl. אֲדֹנִים *lords*, Isa. 26:13 (with a pl. verb), and so with suff. ־ַי: אֲדֹנַי "my lords," Gen. 19:2, 18. Elsewhere אֲדֹנִים, אֲדֹנֵי (and with suff. ־ֶיךָ, ־ָיו, ־ֵיכֶם, etc.), is always *pl. excellentiæ*, having just the same signification as the singular, Gen. 39:2 sqq., and on this account it is joined to a singular adjective, as Isa. 19:4, אֲדֹנִים קָשֶׁה "a hard (cruel) lord;" Gen. 42:30, 33, אֲדֹנֵי הָאָרֶץ "the lord of the land;" אֲדֹנֶיךָ "thy lord," 1 K. 2:3, 5, 16; אֲדֹנָיו "his master;" Gen. 24:9; 39:2, 3; 40:7; Deu. 10:17, אֲדֹנֵי הָאֲדֹנִים "the Lord of lords," i. e. Jehovah used of idols, Zeph. 1:9, comp. בַּעַל.

This word is not found in the cognate languages, except in the Phœnician, in which Ἄδων, Ἄδωνις (Hesych. κύριος) is the name of an idol [" where it is applied to princes, kings, and gods, see Monumen. Phœnic. p. 346." Ges. add.], and the Chaldee, in which some traces are preserved in the pr n. בַּלְאֲדָן.

אֲדֹנָי *the Lord;* only used of God, Gen. 18:27; Jud. 13:8; Ezr. 10:3; Neh. 1:11, etc., etc. ["Chiefly (in the Pentateuch always) where God is submissively and reverently addressed; as in the phrases בִּי אֲדֹנָי Ex. 4:10, 13; Jos. 7:8; אָנָּא אֲדֹנָי Neh. 1:11, comp. Gen. 15:2; 18:30—32; Ex. 34:9, etc. Then also where God is spoken of, 1 K. 13:10; 22:6; 2 K. 7:6; 19:23; Isa. 6:8; 8:7. Frequently other divine names are added, as אֲדֹנָי יְהוָֹה (which the Masorites write אֲדֹנָי יֱהוִֹה), Isa. 40:10; Jer. 2:22; אֲדֹנָי הָאֱלֹהִים Dan. 9:13." Ges. add.] The termination ־ָי is an older form of *pluralis excellentiæ*, for the common ־ִים (as in שַׁדַּי) [see note]; but for ־ַי, the lengthened form ־ָי has been put by the grammarians, so as to distinguish it from אֲדֹנַי "my lords." There are some, and amongst them, of late, Ewald (Heb. Gram. p. 299), who consider אֲדֹנָי properly to signify "my lord;" so that ־ָי would be for ־ַי, suff. 1 pers. pl.; the signification of the possessive pronoun being however commonly neglected, as in the Syr. ܡܪܝ and French *Monsieur*. In favour of their opinion they can refer to Ps. 35:23, אֱלֹהַי וַאדֹנָי; however, there is this hindrance—(*a*) that this word is never used with this very suffix, 1 pers. pl., except in a plural sense (אֲדֹנַי is always "my lords").—(*b*) and that Jehovah calls himself אֲדֹנָי; Job 28:28; Isa. 8:7; comp. verse 5; Lehrgeb. p. 524. [In Thes. Gesenius adopts this opinion himself, and rightly; the difficulty as to God calling himself אֲדֹנָי, is fully met by the fact that in Job *very many* MSS. read יְהוָֹה, and in Isa. eight do so: further, this word never takes the art. even when it is almost needed, which is fully explained by regarding the termination to include a suffix.] The Jews, from an over scrupulous superstition and reverence for the name of God, whenever in the sacred text יְהוָֹה occurs, read it אֲדֹנָי, which in the writers of a later age is pretty frequently in the text; Dan. 9:3, 7, 8, 9, 15, 16, 19.

אֲדוֹרַיִם ("two heaps"), [*Adoraim*], pr. n. of a town in the tribe of Judah; 2 Ch. 11:9, comp. Ἄδωρα, Jos. Arch. viii. 10, § 1 [now called *Dura* دورا Rob. iii. 4].

אֲדוֹרָם see אֲדֹנִירָם.

אֱדַיִן Ch. adv. *afterwards, then*, i.q. Heb. אָז, אֱזַי, prop. times, from the singular אֱדָא (from the root אֲדָה = אֲזָה, עֲדָה to pass by); Dan. 2:15, 17, 19;— בֵּאדַיִן prop. "at the same time," i. e. immediately; Dan. 2:14, 35; 3:13, 19, 21, 26, מִן אֱדַיִן "from that time forth;" Ezr. 5:16, i.q. Heb. מֵאָז. [But see אָז.]

אַדִּיר adj. (from the root אָדַר).—(1) *large, very great, mighty*, used of the waves of the sea; Ps. 93:4; of a large ship, Isa. 33:21.

(2) *powerful*, used of kings, Ps. 136:18; of nations, Eze. 32:18; of gods, 1 Sa. 4:8.

(3) *prince, leader;* pl. *chiefs, nobles*, 2 Ch. 23:20; Neh. 10:30; סֵפֶל אַדִּירִים "a bowl of princes," i. e. precious, Jud. 5:25; אַדִּירֵי הַצֹּאן "leaders of the flock," i. q. shepherds, רֹעִים Jer. 25:34, sqq.

(4) *magnificent, illustrious, glorious*, Ps. 8:2.

(5) Applied in a moral sense, *noble*, excelling in good qualities, excellent; Ps. 16:3, "the saints who are in the earth וְאַדִּירֵי כָּל־חֶפְצִי בָם, and the excellent (thereof), all my delight is in them."

אֲדַלְיָא [*Adalia*], Persic pr. n. of a son of Haman, Est. 9:8.

אָדֹם TO BE RED, RUDDY (Arab. med. E and O, and Æth. id. also, to be fair, handsome). Once found in Kal, La. 4:7, "Their princes" . . . "were whiter than milk, אָדְמוּ עֶצֶם מִפְּנִינִים, their body was more ruddy than coral." Whiteness and ruddiness belong to the description of youthful beauty; hence it is a mistake to apply the word אָדְמוּ in this place as meaning clear whiteness, as Bochart in Hieroz. ii. p. 688, and Ludolf in Comment. ad Hist. Æth. p. 206, although in Latin *purpureus* is used of whiteness (Hor. Od. iv. 1,10; comp. Voss ad Virg. Georg. p. 750). But those who defended this opinion would hardly have adopted it, had they not been rather too desirous to attribute to פְּנִינִים the signification of pearls.

PUAL part. מְאָדָּם *made red, dyed red*, Na. 2:4; Ex. 25:5, 35; 7:23.

HIPHIL, *to be red* (probably to make oneself red), Isa. 1:18.

HITHPAEL, *to be red* (as wine in a cup), *to sparkle*, Pro. 23:31. The derivatives immediately follow; see also דָּם.

אָדָם m.—(1) *man* (perhaps so called from the idea of redness, compare דָּם ["The Arabs distinguish two races of men; one *red, ruddy*, which we call *white*, the other *black*." Gesen. add. But both these races are sprung from Adam]). It has neither const. state, nor plural form; but it is very often used collect. to denote *men, the human race*, Gen. 1:26, 27; 6:1; Ps. 68:19; 76:11; Job 20:29; כָּל־אָדָם "all men," Job 21:33. Sometimes it is put as a genitive after adjectives, as אֶבְיוֹנֵי אָדָם "the needy of men," i. e. needy men, Isa. 29:19; comp. Hos. 13:2; and with בְּ between, as בֹּגְדִים בְּאָדָם Pro. 23:28.— Specially used—(*a*) for other men, the rest of mankind, as opposed to those in question; Jer. 32:20, בְּיִשְׂרָאֵל וּבָאָדָם "in Israel and in other men," Jud. 16:7; 18:28; Ps. 73:5; Isa. 43:4.—(*b*) of common men, as opposed to those of better condition. So כְּאָדָם nach der (gemeinen) Menschen Weise, Job 31:33; Hos. 6:7; Ps. 82:7. Opposed to אִישׁ *viri* (more noble), Isa. 2:9; 5:15; שָׂרִים Ps. 82:7; comp. Isa. 29:21, and in pl. בְּנֵי אִישׁ Ps. 49:3, Pro. 8:4.—(*c*) used of slaves, like נֶפֶשׁ Nu. 16:32.—(*d*) of soldiers, Kriegsmannschaft, Isa. 22:6; comp. אִישׁ No. 1, letter (*h*).

(2) *a man, vir*, i. q. אִישׁ Ecc. 7:28, "a man (i.e. one emphatically, worthy of the name) I have found one of a thousand, but a woman in all their number I have not found."

(3) *any one*, Lev. 1:2; with a negative particle, *no one*, Job 32:21; comp. אִישׁ No. 4.

(4) [*Adam*], pr. n.—(*a*) of the first man made, Gen. 2:7, seq. 3, 24. In these passages at least אָדָם assumes somewhat the nature of a proper name, as denoting the man as the only one of his kind; as הַבַּעַל Baal, lord; κατ' ἐξ., הַשָּׂטָן Satan (Lehrg. p. 653. 654). Hence LXX. Ἀδάμ, Vulg. *Adam*.—(*b*) a town on the Jordan, Josh. 3:16.

(5) בֶּן אָדָם with the art. בֶּן הָאָדָם "son of man;" used poet. for *man*, Nu. 23:19; Ps. 8:5; 80:18, Job 16:21; 25:6; 35:8; and very often in Ezekiel where the prophet is addressed by God, בֶּן אָדָם "son of man," i. e. mortal, Eze. 2:1, 3; 3:1, 3, 4, 10; 4:16; 8:5, 6, 8. More frequent also is the pl. בְּנֵי אָדָם men, Deu. 32:8; Ps. 11:4, etc.; with the art. בְּנֵי הָאָדָם 1 Sa. 26:19; 1 Ki. 8:39; Ps. 145:12; Ecc. 1:13; comp. Syr. ܒܪܢܫܐ "son of men," for man. [See בֵּן.]

אָדֹם & אָדוֹם adj., f. אֲדֻמָּה, pl. אֲדֻמִּים (of the form קָטֹל, קְטֻלָּה, which is frequently used in the names of colours, Lehrg. § 120, No. 21), *red, ruddy*, used of a garment stained with blood, Isa. 63:2; of rosy cheeks, Cant. 5:10; of a chesnut or bay horse (Fuchs), Zec. 1:8; 6:2; of a red heifer, Nu. 19:2; of the redness of lentiles, Gen. 25:30; subst. *what is red, redness*, Isa. loc. cit.

אֱדוֹם pr. n.—(1) *Edom*, the son of Isaac, Jacob's elder twin brother, Gen. 25:25, more often called *Esau* (עֵשָׂו).

(2) *the descendants of Edom*, i.e. the nation of the Edomites or Idumæans; and also the country [Idumæa]. The nation is called more fully בְּנֵי אֱדוֹם Ps. 137:7; and poet. בַּת אֱדוֹם "daughter of Edom," La. 4:21, 22; the country is more fully called אֶרֶץ אֱדוֹם Gen. 36:16; 21:31; אֱדוֹם Am. 1:6, and שְׂדֵה אֱדוֹם Gen. 32:4; Jud. 5:4. When it stands alone it is of the masculine gender, where it denotes the people, Nu. 20:20; of the feminine when it means the land, Jer. 49:17. The country of the Edomites consisted of the mountainous tract between the Dead Sea and the Ælanitic gulf of the Red Sea, afterwards called Gebalene, Γεβαληνή, now جبال Jebâl.

The gentile noun is אֲדֹמִי *an Edomite*, an Idumæan, Deu. 23:8; fem. אֲדֹמִית, pl. אֲדֹמִיּוֹת Idumæan (women), 1 Ki. 11:1.

אֹדֶם m., some *gem of red colour*, perhaps ruby, garnet, Ex. 28:17; 39:10; Eze. 28:13; LXX., Vulg. Σάρδιον, *Sardius*.

אֲדַמְדָּם f. אֲדַמְדֶּמֶת; pl. f. אֲדַמְדַּמּוֹת; adj. *reddish*, röthlich. It is used Lev. 13:19, seq.; 14:37, in speaking of the spots of leprosy, which are described as being לְבָנוֹת אֲדַמְדַּמּוֹת "white, reddish."

אֲדָמָה f.—(1) *earth* (perh. so called from being red, or tawnyish ["see Credner on Joel, p. 125, seq." Ges. add.]), Ex. 20:24; used of dust which mourners put upon their heads, 1 Sa. 4:12; 2 Sa. 15:32.

(2) *the ground* which is tilled, *field*, *land*, Gen. 4:2; 47:19, 22, 23; Ps. 105:35; Isa. 28:24; אֹהֵב אֲדָמָה "one who loves the ground," i.e. agriculture, 2 Ch. 26:10; used of the produce of the ground, Isa. 1:7.

(3) *land*, *region*, *country*, Gen. 28:15; אַדְמַת יְהוָה "the land of Jehovah," i.e. Canaan, Isa. 14:2; pl. אֲדָמוֹת *lands*, *regions*, once Ps. 49:12.

(4) *the earth*, Gen. 4:11; 6:1; 7:4.

(5) [*Adamah*], pr.n. of a town of the tribe of Naphtali, Josh. 19:36.

אַדְמָה [*Admah*], pr.n. of a town destroyed together with Sodom and Gomorrah, Gen. 10:19; 14:2, 8; Deu. 29:22; Hos. 11:8.

אַדְמוֹנִי & אַדְמֹנִי adj. (of the form קַדְמֹנִי), *red*, i.e. red-haired, rothhaarig, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. πυῤῥάκης; Vulg. *rufus*.

אֲדָמִי (pr. "human"), [*Adami*], pr.n. of a town of the tribe of Naphtali, Josh. 19:33.

אֲדֹמִי; see אֱדוֹם.

אַדְמָתָא [*Admatha*], pr.n. of a certain Persian noble, Est. 1:14.

אדן an unused root, prob. i.q. דּוּן Arab. دان med. Waw, *to be lower*. Hence אֶדֶן.

[(2) "transit, i.q. דִּין *to judge*, *to command*, *to domineer*. Hence אָדוֹן lord, owner, master, and אֲדֹנָי the Lord; also אַדָּן." Ges. add.]

אַדָּן [*Addan*], pr.n. of a man who returned to Jerusalem with Zerubbabel, Ezr. 2:59; this name is written in the parallel place, Neh. 7:61, אַדּוֹן.

אֶדֶן m. pl. אֲדָנִים; const. אַדְנֵי *a foundation*.—(1) of a column, *base*, *pedestal*, Cant. 5:15; Ex. 26:19, seq.; 27:10, seq.; 36:38.

(2) of a house, Job 38:6.

אֲדֹנָי see above after אָדוֹן.

אֲדֹנִי־בֶזֶק ("lord of Bezek"), [*Adoni-Bezek*], the name or title of the king of the Canaanite city Bezek, Jud. 1:5—7.

אֲדֹנִי־צֶדֶק ("lord of justice"), [*Adoni-zedek*], pr.n. of the Canaanite king of Jerusalem; Jos. 10:1, 3.

אֲדֹנִיָּהוּ ("Jehovah (is) my lord"), [*Adonijah*], pr.n.—(1) a son of David who headed a sedition against his father; 1 Ki. 1:8, seq.; also called אֲדֹנִיָּה verse 5; 2 Sa. 3:4.—(2) 2 Ch. 17:8.—(3) Neh. 10:17. Also Ezr. 2:13, called אֲדֹנִיקָם ("lord of enemies"), [*Adonikam*], comp. 8:13; Neh. 7:18.

אֲדֹנִיקָם see אֲדֹנִיָּהוּ No. 3.

אֲדֹנִירָם ("lord of height"), [*Adoniram*], pr.n. of a man who in the reigns of David and Solomon, was a royal minister, 1 Ki. 4:6. In an unusual manner contracted into אֲדוֹרָם, [*Adoram*], 2 Sa. 20:24; 1 Ki. 12:18, הֲדוֹרָם [*Hadoram*], 2 Ch. 10:18.

אדר a root not used in Kal, prob. TO BE WIDE, (see אֶדֶר, אַדֶּרֶת), comp. أَدِرَ to have hernia (prob. *to swell out*); أَدْرَاءُ inflated, *swelling* (of the belly). Kindred is הָדַר. Hence, to be great, magnificent (see אַדִּיר).

NIPHIL, *to be made great*, *glorious*, Part.; Ex. 15:11, and 6, יְמִינְךָ יְהוָה נֶאְדָּרִי בַּכֹּחַ "thy right hand, O God, has become great (i.e. is rendered illustrious) in power." Yod in נֶאְדָּרִי is paragogic.

HIPHIL, *to render great*, *illustrious*, Isa. 42:21.

The derivative nouns see under Kal, also the compound words אֲדַרְגָּזְרִין and אַדְרַמֶּלֶךְ.

[אַדָּר *Addar*, pr.n. m., 1 Ch. 8:3.]

אֲדָר the twelfth of the Hebrew months, from the new moon of March, to that of April (according to

the Rabbins, from the new moon of February, to that of March); Est. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21. Greek 'Αδάρ, 1 Macc. 7:43; Syriac ܐܕܪ; Arab. أذار, آذار, and آدار, the sixth of the Syro-Macedonian months. The etymology is uncertain. Perhaps this month is so called from the flowers and trees being so splendidly covered with leaves. [In add. this suggested derivation is omitted, and instead "perhaps from Pers. آذر fire."]

אֲדָר Ch. id. Ezr. 6:15.

אַדָּר see חֲצַר אַדָּר.

אֶדֶר m. prop. *amplitude, wideness*, hence—(1) *a wide cloak;* Mic. 2:8, i.q. אַדֶּרֶת.

(2) *magnificence*, whence Zec. 11:13, אֶדֶר הַיְקָר "magnificence of the price;" a magnificent price, said ironically.

אִדַּר Ch. *a threshing floor*, Dan. 2:35. Syr. ܐܕܪܐ, Arab. أندر. The root is ["according to some," Ges. add.] נְדַר i.q. ندر to fall out, as applied to the grains which are beaten out from the ears in threshing ["but in Arabic اندر the *nd* seems to be for *dd*," Ges. add.].

אֲדַרְגָּזְרִין Ch. pl. m. *principal judges, supreme judges*, Oberrichter, Dan. 3:2, 3, compound of אֲדַר i.q. אֶדֶר magnificence, greatness, and גָּזְרִין judges; comp. גְּזַר.

אַדְרַזְדָּא Ch. adv. Ezr. 7:23, *rightly, diligently*, Vulg. *diligenter*. It can hardly be doubted that this is a Persic word, perhaps i.q. Pers. درست rightly, truly, uprightly.

אֲדַרְכּוֹן m., 1 Ch. 29:7; Ezr. 8:27; i.q. דַּרְכְּמוֹן *a daric;* a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter א is prosthetic, and the word דַּרְכּוֹן also occurs amongst the Rabbinical writers. ["Compare also Syr. ܙܘܙܐ."] This word is taken from the more ancient Persian language, in which *Dara, Darab*, signifies a king; *Darig, Dergah*, a royal court. If derived from the latter, it signifies דרכון of the court, with the addition of the syllable וֹן; but if from the former, it is compounded of *Dara* and گون image, although no such coins bearing the image of a king have come down to us. ["We can hardly doubt that the word is kindred to the pr.n. Darius דָּרְיָוֶשׁ. Others make it either—(*a*) a dimin. from דַּרִיךְ daric, δαρειήκης, if the common reading be correct in Strabo. xvi. p. 5874; or—(*b*) compounded of دارا king (Darius), and گون appearance, figure," Ges. add.] In value, the Daric equalled the Attic χρυσοῦς, in German money about a ducat and a half [13*s*. 6*d*. Engl.]. These coins bear the image of a foot archer kneeling. Golden (and also silver) darics are preserved in the numismatic museums of Paris and Vienna; see Eckhel, Doct. Num. P.I. vol. III. p. 551.

אַדְרַמֶּלֶךְ (contr. from אֶדֶר הַמֶּלֶךְ "magnificence of the king"), [*Adrammelech*], pr.n.—(1) of an idol of the Sepharvites, brought from Mesopotamia into Samaria, 2 Ki. 17:31.

(2) a parricide son of Sennacherib, king of Assyria, Isa. 37:38; 2 Ki. 19:37.

אֶדְרָע Ch. i.q. דְּרָע *an arm*, with א prosthetic, Ezr. 4:23; Heb. זְרוֹעַ.

אֶדְרֶעִי ("strong," from אֶדְרָע), [*Edrei*], pr. n—(1) of the ancient metropolis of Bashan, situated in the territory allotted to the tribe of Manasseh, Nu. 21:33; Deu. 1:4; Josh. 12:4; called by Eusebius 'Αδραά, by Ptolemy "Αδρα, by the Arabian geographers اذرعات, and now *Dráa;* see Relandi Palest. p. 547. [*Edhra*, Rob. app. p. 155.]

(2) of a town in the tribe of Naphtali, Josh. 19:37.

אַדֶּרֶת—(1) prop. fem. of the adjective אַדִּיר *wide, ample* (comp. שַׁלִּיט, f. שַׁלֶּטֶת); Eze. 17:8, גֶּפֶן אַדֶּרֶת "a wide branching vine;" comp. אַדִּיר No. 1.

(2) *a cloak*, so called from its being wide, 1 Ki. 19:13, 19; 2 Ki. 2:13, 14; Jon. 3:6; אַדֶּרֶת שִׁנְעָר "a Babylonish cloak," Josh. 7:21, i.e. variegated with figures, or interwoven with various colours, having the figures of men and beasts; comp. Plin. viii. 48. אַדֶּרֶת שֵׂעָר "a hairy cloak," i.q. a garment shaggy with hair (Pelz), Gen. 25:25; Zec. 13:4.

(3) *magnificence, splendour*, Zec. 11:3.

אָדַשׁ i.q. דּוּשׁ TO THRESH, found in one passage, Isa. 28:28, אָדוֹשׁ יְדוּשֶׁנּוּ "threshing he will thresh it."

אָהַב & אָהֵב fut. יֶאֱהַב and יֶאֱהַב; 1 pers. אֹהַב Pro. 8:17; and אֹהֵב Hos. 14:5; inf. אֱהֹב Ecc. 3:8 and אַהֲבָה.

(1) TO DESIRE, TO BREATHE AFTER anything. (The signification of breathing after, hence of longing, is proper to the syllables הב, חב, and with the letters softened, אב, או, comp. the roots חָבַב, הָבַל, حبّ to desire, to love; אָוָה and אָבָה to breathe after, to be inclined.) Construed with an accusative. Ps. 40:17; 70:5, seq.; כִּי Ps. 116:1.

(2) *to love* (in which signification it accords with ב ג̄ ἀγαπάω), construed with an acc. Gen. 37:3, 4; Deu. 4:37; more rarely with לְ Lev. 19:18, 34, and בְּ Ecc. 5:9; 1 Sa. 20:17, אַהֲבַת נַפְשׁוֹ אֲהֵבוֹ "he loved him as his own soul." Part. אֹהֵב *a friend*, i.e. one who is loving and beloved, intimate; different from רֵעַ a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8, זֶרַע אַבְרָהָם אֹהֲבִי "the seed of Abraham my friend."

(3) *to delight* in anything, in doing anything; construed with a gerund of the verb; Hos. 12:8, לַעֲשֹׁק אָהֵב "he delights in oppression," or to oppress; Isa. 56:10; Jer. 14:10.

Niphal part. נֶאֱהָב *to be loved, amiable*, 2 Sam. 1:23.

Piel part. מְאַהֵב.—(1) *a friend*, Zec. 13:6.

(2) *a lover*, especially in a bad sense; one given to licentious intercourse, a debauchee, Eze. 16:33, seq.; 23:5, seq. Always thus used, metaph. of idolaters. [Hence the following words.]

אַהַב only in pl. אֲהָבִים.—(1) *loves*, specially in a bad sense; *amours, amourettes*, Liebschaften. Tropically used, of fellowship entered into with foreign [idolatrous] nations, Hos. 8:9.

(2) *delight*, Pro. 5:19, אַיֶּלֶת אֲהָבִים "hind of delight," i.e. most pleasant, most lovely.

אֹהַב m. *love*; in sing. once for lovers, paramours, Hos. 9:10; (LXX. οἱ ἠγαπημένοι;) pl. אֲהָבִים loves, especially, illicit, licentious, Pro. 7:18.

אַהֲבָה f.—(1) Inf. fem. gen. of the verb אָהֵב. With Lamed pref. Isa. 56:6, לְאַהֲבָה אֶת־שֵׁם יְהוָֹה "to love the name of Jehovah," Deu. 10:15; 11:13, 22; Josh. 22:5; 23:11; with בְּ 1 Ki. 10:9, בְּאַהֲבַת יְהוָֹה אֶת־יִשְׂרָאֵל "for the love of Jehovah towards Israel." In the same sense with the prefix בְּ Hos. 3:1; and מִן Deu. 7:8, מֵאַהֲבַת יְהוָֹה אֶתְכֶם "because that Jehovah loveth you."

(2) *love*, specially as between the sexes, Cant. 2:4; 5:8; 8:6, 7; of God towards men, Hos. 3:1; of friends towards one another, 1 Sa. 18:3.

(3) *love, delight*, concr. of a beloved female, Cant. 2:7; 3:5; and so perhaps also verse 10 ["where others take it as an adj. *lovely*"].

אָהַד an unused root, i.q. אָחַד *to be joined together*, hence אֵהוּד and —

אֹהַד [*Ohad*], pr. n. of a son of Simeon, Gen. 46:10.

אֲהָהּ interj of lamentation, from the sound uttered, AH! ALAS! comp. Arab. آهٌ, آهِ, whence the roots آهَ and أَوَّهَ to mourn, to grieve, like the German, ach, ächzen. Almost always in this connection, אֲהָהּ אֲדֹנָי יְהוִֹה "Ah! Lord Jehovah," Josh. 7:7; Jud. 6:22, or אֲהָהּ אֲדֹנִי 2 Ki. 6:5, 15; it stands alone, 2 Ki. 3:10, and with a dat. Joel 1:15.

אַהֲוָא [*Ahava*], pr.n. of a river, Ezr. 8:21, 31; and of a bordering region, verse 15, [But see below.] where Ezra gathered together the people about to return to their country. ["The same is probably meant in verse 15, where we may render, 'the river that runneth to the Ahava.' It is hardly doubtful that the word prop. signifies water, *aqua*; comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *aqua*. It is hard to say what river is meant; possibly the Euphrates, which was called κατ' ἐξοχήν 'the river,' comp. הַנָּהָר." Ges. add.]

אֵהוּד perhaps i.q. אֵחוּד ("joining together"), [*Ehud*], pr.n.—(1) of a Hebrew judge, Jud. 3:15, sq. 4:1; LXX. Ἀώδ.—(2) 1 Ch. 7:10.

אֱהִי Hos. 13:10. This word which is elsewhere, 1 fut. apoc. from the root הָיָה, is here the same as אַיֵּה, אֵי *where?* unless perhaps there is a false reading from verses 7, 14, and we ought to read אַיֵּה. Render it אֱהִי מַלְכְּךָ אֵפוֹא "where then is thy king?" and join the words very closely, אֱהִי אֵפוֹא *where then;* [see also verse 14; where this word ought clearly to be taken as an interrog. part, see 1 Cor. 15:55. "Ewald regards this word (Gr. § 444) as compounded from אֱ (i.q. הֲ) and הִי i.e. *hic, here;* comp. Æthiop ሀየ: there; ዝየ: here, hither. So, too, Hupfeld." Ges. add.]

אָהַל (1) perhaps i. q. هَلَّ הָלַל TO BE BRIGHT, TO SHINE, by interchange of the verbs פא״ & ע״ע. Hence אֹהֶל so called from its shining vibrating appearance. See Hiph.

(2) denom. from אֹהֶל, *to move one's tent*, used of wandering nomades, sometimes pitching their tents, Gen. 13:12, sometimes removing them, Gen. 13:18, וַיֶּאֱהַל אַבְרָם; LXX. ἀποσκηνώσας Ἀβράμ. Vulg. *movens tabernaculum suum.*

Piel fut. יְאַהֵל contr. יַהֵל i.q. Kal No. 2, *to pitch a tent*; Isa. 13:20. Comp. מַלֵּף for מְאַלֵּף.

Hiphil, i.q. Kal No. 1, *to shine*, probably Glanz verbreiten, *to give light*; Job 25:5, הֵן עַד־יָרֵחַ וְלֹא יַאֲהִיל "behold even the moon, and it shineth not," i.e. it is not pure, clean in the sight of God. Jerome *ecce! luna etiam non splendet.* LXX. οὐκ ἐπιφαύσκει. [Derivatives, the following words.]

אֹהֶל with suffix אָהֳלִי, אָהָלְךָ (ŏhŏlchā), with ה parag. אֹהֱלָה; pl. אֹהָלִים (by a Syriacism, for אֳהָלִים,

Lehrg. p. 152, 572); with pref. בָּאֳהָלִים Jud. 8:11; Jer. 35:7, 10; const. אָהֳלֵי, with suff. אֹהָלְיו, אֹהָלֶיךָ, אָהֳלֵיכֶם—.

(1) *a tent, a tabernacle*, Gen. 9:27, etc.; אֹהֶל מוֹעֵד "the tent of the congregation," commonly called the tabernacle of the covenant, i.e. the moveable and portable temple of the Israelites in the desert, which is described Ex. 26 and 36; called also simply הָאֹהֶל 1 K. 1:39. With regard to the tabernacle, when אֹהֶל is distinguished from מִשְׁכָּן, אֹהֶל is the outer covering of the tent, of twelve curtains of goats' hair, placed above the dwelling-place (מִשְׁכָּן), i.e. ten interior curtains which rested on the boards, Ex. 26:1, 7; 36:8, 14, 19.

(2) *a house*, or *habitation* of any kind; Isa. 16:5, אֹהֶל דָּוִד "the house of David;" 1 Ki. 8:66; Jer. 4:20; Lam. 2:4. Poet. Ps. 132:3, אִם אָבֹא בְּאֹהֶל בֵּיתִי "I will not enter into the habitation of my house."

(3) Specially of the temple, Eze. 41:1.

(4) [*Ohel*], pr.n. of a son of Zerubbabel, 1 Ch. 3:20.

אָהֳלָה [*Aholah*], pr.n. of a harlot, used by Ezekiel the prophet to denote Samaria, Eze. 23:4, seq. pr. "(she has) her own tent." אָהֳלָה is written for אָהֳלָהּ with the omission of Mappik.

אָהֳלִיאָב ("father's tent"), [*Aholiab*], pr.n. of an artificer, Ex. 31:6; 35:34.

אָהֳלִיבָה [*Aholibah*], pr.n. of a harlot, used Eze. 23:4, sqq. as a symbol of the kingdom of Judah given up to idolatry; pr. "my tent in her," בָּה for בָּהּ.

אָהֳלִיבָמָה ("tent of the high place"), [*Aholibamah*], pr.n. of a wife of Esau, Gen. 36:2, 14, and of an Edomite tribe of the same name (verse 14).

אֲהָלִים Nu. 24:6; Pro. 7:17, and אֲהָלוֹת Ps. 45:9; Cant. 4:14; pl. a kind of odoriferous Indian tree, in Greek ἀγάλλοχον, in later writers ξυλαλόη, also called *lignum aloes*, by the moderns *aloes*, also *lignum paradisi* and *lignum aquilæ: Excœcaria Agallocha*, Linn.; see Diosc. lib. i. 21. The Hebrew name of the tree, as well as the Greek, comes from its Indian name *aghil* ["the *r* being softened into *l*." Ges. add.], Sanscr. *agaru* and *aguru* ["also *agarukam*"]; see Celsius in Hierob. tom. i. p. 135—170; Wilson's Sanscrit Dictionary, p. 5. The Portuguese by mistake called it formerly *aquilæ lignum*. ["Hence they appear to have heard a form *agulu* or the like."]

אהר an unused and uncertain root. Hence ["perhaps"] —

אַהֲרֹן pr.n. (perhaps i.q. הָרוֹן mountainous, comp Arab. هارون), *Aaron*, the elder brother of Moses, Ex. 6:20; 7:7; consecrated high priest by his brother, Ex. 29; Lev. 8;—בְּנֵי אַהֲרֹן "sons of Aaron," Josh. 21:4, 10, 13; and poet. בֵּית אַהֲרֹן "the house of Aaron," Psal. 115:10, 12; 118:3; used for the priests, just as Aaron, Ps. 133:2, is used for any high priest.

אַו const. st. אוֹ (a noun of the form קַו, צַו, from the root אָוָה to will).

(1) prop. *will, desire*. It occurs once as a substantive, Pro. 31:4, in כתיב, where it should be pronounced וּלְרוֹזְנִים אַו שֵׁכָר "and the desire of strong drink (does not become) princes." קרי: אֵי שֵׁכָר (it does not become to say) "where is strong drink?"

(2) *free will, choice* (Wille, Wahl), hence conj. that which gives the power of choosing this or that, *or*, like *vel* (and the word abbreviated from it, *ve*), from *velle* (Arab. أَوْ). Deu. 13:2, אוֹת אוֹ מוֹפֵת "a sign or portent;" Job 3:15; 2 K. 2:16, בְּאַחַד הֶהָרִים אוֹ בְּאַחַת הַגֵּיאָוֹת "into some mountain or valley." When doubled, *whether, or;* Lev. 5:1, אוֹ רָאָה אוֹ יָדָע "whether he hath seen or known;" Ex. 21:31. Sometimes it intensifies the expression; *or rather*, 1 Sam. 29:3, "who has been with me now many days, אוֹ זֶה שָׁנִים or rather years;" (so أَوْ in Arabic, which they explain بَلْ). Sometimes ellipt. used for אוֹ כִי oder (es sey) daß, oder (es müßte sein) daß, *or* (be it) *that, or* (it must be) *that*, followed by a future subjunctive; when in Latin it may be rendered *nisi forte;* (comp. Arab. أَوْ followed by fut. nasb., ellipt. for أَوْ أَنْ, which they explain إِلَّا أَنْ unless). Isa. 27:5, "I would burn them altogether; אוֹ יַחֲזֵק בְּמָעֻזִּי or else let them (unless they) take hold of my strength," oder sie müßte denn; Lev. 26:41; Eze. 21:15. Hence it becomes—

(3) a conditional particle, prop. *if one choose, if, if perhaps, but if;* (LXX. ἐάν,) comp. Lat. *sive*, in which *si* conditional is included. (Also the Arabic أَوْ is often explained by the Grammarians إِنْ.) So followed by a fut. 1 Sam. 20:10, "who will shew me, אוֹ מַה־יַּעַנְךָ אָבִיךָ קָשָׁה if thy father should answer thee

anything harshly;" LXX. ἐάν; Vulg. *si forte.* (Winer tries o show more than from the context can be correct i n this passage, in endeavouring to defend the common disjunctive power, in Lex. p. 26.) Ex. 21:36, אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא "if indeed it were known that the ox was apt to push;" LXX. ἐὰν δέ; Vulg. *sin autem.* Lev. 4:23, 28; 2 Sam. 18:13. (Without a verb, Gen. 24:55, "Let the maiden remain with us, יָמִים אוֹ עָשׂוֹר some days (i.e. some time), if perhaps she wish to remain ten," eine Anzahl Tage, wenn sie etwa zehn wollte. LXX. ἡμέρας ὡσεὶ δέκα; Vulg. *dies saltem decem.* In this example also, the proper power of choice remains, nor can it be well explained, "many days, or at least ten."

אוּאֵל (prob. "will of God," from אֲוִי, אוֹ, root אָוָה), [*Uel*], pr. n., Ezr. 10:34.

אוֹב or **אוּב** an unused root, Arab. أَبَّ for أَوَبَ is—

(1) *to return,* also *to come to one's senses,* whence أَوَّابٌ *resipiscens.*

(2) *to set,* as the sun.

(3) *to come by night,* especially to seek for water. Conj. V, VIII, id., أَيَّابٌ (not أَبَّابٌ which misprint of the first edition of my Lexicon, has been copied by Winer); a water-bearer (Kam. p. 46; not *uter,* a bottle, as in Golius). In Hebrew, hence—

אוֹב plur. אוֹבוֹת masc. (as to the gender of the pl. see Job 32:19).

(1) *a bottle,* so called from carrying water; see the root No. 3. Used of wine bottles; Job loc. cit. כְּאֹבוֹת חֲדָשִׁים יִבָּקֵעַ "like new bottles" i.e. full of new wine "(which) burst."

(2) νεκρόμαντις or νεκυόμαντις, i.e. *a soothsayer,* who evokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things; comp. 1 Sa. 28:7; Isa. 8:19; 29:4; Deut. 18:11; 2 Ki. 21:6; 2 Ch. 33:6. Pl. אֹבוֹת Lev. 19:31; 20:6; 1 Sam. 28:3, 9; Isa. 8:19; 19:3. Specially, it denotes—(*a*) *a python,* or a soothsaying dæmon, of which these men were believed to be possessed; Lev. 20:27, אִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בָהֶם אוֹב "a man or woman when a python is in them;" 1 Sam. 28:8, קָסֳמִי־נָא לִי בָּאוֹב "divine to me by the familiar spirit," whence such a sorceress is called אֵשֶׁת בַּעֲלַת אוֹב "a woman in whom is a soothsaying dæmon," 1 Sa. 28:7, 8.—(*b*) *the dead person himself raised up;* Isa. 29:4, וְהָיָה כְּאוֹב מֵאֶרֶץ קוֹלֵךְ "and thy voice shall be as of a dead man arising from the earth." LXX. almost always render אֹבוֹת by ἐγγαστρίμυθοι, ventriloquists, and correctly; because ventriloquists amongst the ancients, commonly abused this art of inward speaking for magical purposes. How then could it be that the same Hebrew word should express a bottle, and a ventriloquist? Apparently from the magician, when possessed with the dæmon, being as it were, a bottle or vessel, and sheath of this python. [See Acts 16:16.]

אֹבוֹת ("bottles"), [*Oboth*], pr. n. of a station of the Israelites in the desert, Nu. 21:10; 33:43; to be sought about the land of the Edomites, not far from Moab.

אוֹבִיל [*Obil*], 1 Ch. 27:30, pr. n. of an Ishmaelite who had the charge of David's camels. It denotes prop. one who is set over camels, like the Arab. أَبَّالٌ and أَبِيلٌ from إِبِلٌ camels. The form אוֹבִיל is for אֹבֵל, like תּוֹמִיךְ for תּוֹמֵךְ, Ps. 16:5.

אוּבָל (from the root יָבַל) and אֻבָל m., *a stream, a river;* found in only one passage, Dan. 8:2, 3, 6.

אוּד & **אִיד** an unused root.—(1) *to bend, to inflect* (Arab. آدَ med. Waw); hence, *to turn, to turn about, to turn over,* see subst. אוֹדוֹת ,אוּד; also *to gird, to surround,* see אֵד. With this agree עוּד and Æth. ኦቀደ: [this last is omitted in Amer. Trans.]. Hence—

(2) *to load, to press down,* as a burden, whence آيِدٌ heavy, troublesome; أَوْدَةٌ a load, a weight; مَآوِدُ misfortune, ills, with which any one is pressed down; see אֵיד.

(3) i. q. أَدَّ for أَيَدَ *to be strong, robust,* Conj. II. to strengthen, to aid; أَيْدٌ and آدٌ strength, might, power, whence the Hebrew מְאֹד; comp. קָשָׁה and other verbs which have the notions of weight and strength conjoined.

אוּד m., *a wooden poker,* so called from the fire being stirred with it; see אוּד No. 1. ["hence, any burnt wood, a firebrand," Ges. add.]; Zec. 3:2; Isa. 7:4; Am. 4:11. Syr. and Ch. id. ["others make it, i. q. عود wood," Ges. add.].

אוֹדוֹת pl. prop. *turnings;* see the root No. 1, whence *causes, circumstances,* Umstände, *reasons, affairs;* comp. سَبَبٌ cause, from the root סָבַב to

turn, to turn round; حَالٌ way, manner, cause, from حَالَ, חוּל to be turned; Germ. um for wegen; בִּגְלַל on account of, from גָּלַל. It is only used in the phrase עַל־אוֹדוֹת i. q. עַל דְּבַר, עַל דִּבְרֵי on account of the causes, i. e. on account of, Gen. 21:11, 25; 26:32; Ex. 18:8, and with suff. עַל אוֹדוֹתַי for my sake, Josh. 14:6. עַל כָּל־אוֹדוֹת אֲשֶׁר "for these very causes that," gerade deshalb weil, Jer. 3:8. As to the reading of the editions in 2 Sa. 13:16, אַל אוֹדוֹת it appears to have arisen from the blending of two readings, the one אֶל אוֹדוֹת, the other עַל אוֹדוֹת.

I. **אָוָה** a root not used in Kal. Properly, TO BEND, TO INFLECT, comp. עָוָה; whence—

(1) *to turn aside, to turn aside to lodge, to dwell*, i.q. Arab. أَوَى Conj. I. II. مَأْوَى dwelling, see the derivative אִי.

(2) i.q. Arab. أَوَى to have an inclination, *to desire, to long for;* see Pi. Hithp., and comp. חָפֵץ. Cognate roots are אָבָה *aveo*, and Arab. هَوِىَ to desire.

PIEL אִוָּה i. q. Kal No. 2, *to desire, to wish for;* Pro. 21:10, נֶפֶשׁ רָשָׁע אִוְּתָה רָע "the soul of the wicked desireth evil." Always applied to the soul (נֶפֶשׁ), Deu. 12:20; 14:26; Job 23:13; 1 Sa. 2:16; 2 Sa. 3:21, except the instances, Ps. 132:13, 14. Isa. 26:9, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה "my soul, i. e. I desire thee in the night." Comp. עַבְדְּךָ for I, followed by 1 pers., Gen. 44:32.

HITHPAEL הִתְאַוָּה fut. apoc. יִתְאָו; (Pro. 23:3, 6), i. q. Pi.; but pr. *to desire, wish*, for oneself. Const. absol. 1 Ch. 11:17; with an acc. Deu. 5:18; Jer. 17:16; with a dat. Pro. 23:3, 6. הִתְאַוָּה תַאֲוָה prop. "to desire a desire," i. e. to burn with desire, to lust after, Num. 11:4; Ps. 106:14. There is this difference between Piel and Hithpael, that the latter is never joined, the former [almost] always to the subst. נֶפֶשׁ. The derived nouns, besides those which follow, are אַו constr. אִי, אוֹ No. I, תַּאֲוָה, מַאֲוַיִּים.

II. **אָוָה** an unused root, but onomatop. *to howl, to cry out;* Arab. عَوَى to howl as a dog, wolf, or jackal; see אִי, אוֹי.

III. **אָוָה** It appears necessary to defend the power of, *to mark, to designate, to describe*, as belonging to this root, as found in תָּאָה and תָּוָה; comp. תָּאַב, אָוָה, אָבָה to long for. This signification is manifest both in the noun אוֹת (for אָוֶת) a mark, and in the words, Num. 34:10, הִתְאַוִּיתֶם לָכֶם "ye shall mark out for you (the borders);" comp. verses 7, 8, where in the same context there is found in the future תְּתָאוּ לָכֶם. LXX. and Syr. in all three places, καταμετρήσετε, ܬܬܚܡܘܢ ye shall bound, limit.

אַוָּה f. (from the root אָוָה No. I, 2).—(1) *desire, lust;* used of desire of food, Deu. 12:15, 20, 21; 18:6; of sexual desire, Jer. 2:24.

(2) *pleasure, will*, 1 Sa. 23:20. Always applied to the soul (נֶפֶשׁ), except Hosea 10:10.

אוּזַי (prob. i.q. עֻזַּי, אֻזַּי "robust"), [*Uzai*], pr.n. of a man, Neh. 3:25.

אוּזָל [*Uzal*], Gen. 10:27; one of the descendants of Joktan, but here taken in a geographical sense, a city or region of the Joktanite Arabs, afterward called Sanaa, which is the metropolis of the kingdom of Yemen. See Bocharti Phaleg. ii, 21; J. D. Michaelis, Spicil. Geogr. Hebr. ext. tom. ii. p. 164, sqq. ["Autger's Hist. Jemenæ, p. 217."]

אֱוִי ("desire," or "habitation," i.q. אִי), [*Evi*] pr.n. of a Midianitish king; Num. 31:8; Josh. 13:31

אוֹי (comp. אָוָה No. II).—(1) subst. *lamentation*, Prov. 23:29, לְמִי אוֹי לְמִי אֲבוֹי "who hath lamentation, who hath misery?" ["want"].

(2) interj.—(*a*) of lamentation, *alas!* with a dat. 1 Sa. 4:8; Isa. 3:9; 6:5; rarely with an acc. Eze. 24:6, 9; and absol. Num. 24:23.—(*b*) of threatening and imprecating, Num. 21:29. Cognate is הוֹי.

אוֹיָה i. q. אוֹי, Ps. 120:5, const. with a dat.

אֱוִיל pl. אֱוִילִים m. (root אָוַל).

(1) *a fool, foolish*, either as an adj. אִישׁ אֱוִיל Pro. 29:9; Hos. 9:7, or as is more often the case, as a subst. Job 5:2; Isa. 19:11; 35:8; Pro. 7:22; 10:14; 11:29; 14:3; 15:5; opposed to the prudent (עָרוּם), Pro. 12:16, and to the wise (חָכָם), Pro. 10:14; sometimes—

(2) it includes the notion of *impiety*, Job 5:3.

אֱוִילִי id. with the termination belonging to adj as if närrisch, thöricht, *foolish*, Zec. 11:15.

אֱוִיל מְרֹדַךְ [*Evil-merodach*], pr.n. of a king of Babylon, who at length liberated Jehoiachin king of Judah, who had been long held in captivity by Nebuchadnezzar, 2 Ki. 25:27; Jer. 52:31. He succeeded Nebuchadnezzar in his dominion, and held it, according to Berosus (in Jos. c. Ap. i. 20) for two years. As to the signification, מְרֹדַךְ (which see) is the name of a Babylonian idol, and אֱוִיל in Hebrew signifies *fool;* but it may be taken for granted that

some other noun of Assyrian or Persian origin is concealed in it, which the Jews moulded so as to resemble their own language; perhaps pleasing themselves in calling, for the sake of derision, the king of their oppressors, "the fool (worshipper) of Merodach."

אָוַל with Vav moveable; an unused root, i. q. יָאַל, וָאַל *to be foolish*, prop. *to be perverse*, (comp. the kindred עָוַל and even אול), whence אֱוִילִי אֱוִיל foolish, אִוֶּלֶת folly.

אול & איל a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred חול, חִיל, גִּיל, גָּלַל; comp. εἰλέω, εἰλύω, ἴλλω, and the remarks below under the root גָּלַל; whence אַיִל a ram, so called from its twisted and curled horns. Also אול belly, abdomen. Applied—

(2) to *strength* and *power* (comp. חול & חַיִל), whence אֵל strong, God; אֵלָה terebinth (as if "robust tree"); אֵלוֹן oak; also אֱיָל, אֱיָלוּת strength, aid. The notion of strength and power is applied —

(3) to *pre-eminence*, whence Arab. أَوَلَ to precede, to go before, أَوَّلُ first (properly *princeps*, like רִאשׁוֹן), comp. Hebr. יָאַל. Hence אֵילִים, אוּלִים powerful ones, leaders; אוּלָם the front, adv. in front, subst. vestibule; אַיִל No. 2, and אֵילָם a projection of a building; אִוֶּלֶת No. 3, pre-eminence.

אוּל m.—(1) *belly, body, abdomen*, so called from its roundness; see the root No. 1; Arab. آلٌ, أَوْلٌ. Ps. 73:4.

(2) pl. *powerful ones*, i.e. leaders, 2 Ki. 24:15; in כתיב, אוּלֵי הָאָרֶץ "the leaders of the land." קרי has the common form אֵילֵי. The root אול No. 2 and No. 3, both significations of the verb being united in this word.

I. **אוּלַי** comp. of או and לי = לֵי, לֵא, לֹא not, comp. לוּלֵי, אַחֲלֵי.

(1) *if not, unless;* so once in a passage with which Winer has of late rashly meddled, Num. 22:33, אוּלַי נָטְתָה מִפָּנַי וְגו׳ "unless she had turned from my face, I would have slain thee;" LXX. εἰ μή; Aben Ezra rightly לוּלֵי.

(2) *whether not*, ob nicht, hence ellipt. (who knows, it may be) whether not, i.e. *perhaps*. Used to express doubt, fear, Gen. 24:5; 27:12; Josh. 9:7; also hope, Gen. 16:2; Am. 5:15; Hos. 8:7, "the stalk shall yield no meal, אוּלַי יַעֲשֶׂה זָרִים יִבְלָעֻהוּ perhaps it shall yield (if by chance it yield), the enemies shall devour it; Jer. 21:2. In like manner, Arab. لَعَلَّ and عَلَّ *perhaps*, prop. is ob nicht, ellipt. As to its etymology, for أَنْ, and its various forms and use, see de Sacy, Gramm. Arab. I, § 867, and the note there. Yet more corresponding are the Talmudic particles שֶׁמָּא and דִּילְמָא prop. *whether* or *no*, also *whether perhaps*, if *perhaps*, e. g. Pirke Aboth 2:4, "say not, when I have leisure, I will learn; perhaps (שׁמא) thou wilt not have leisure." Berach. 2:1, 9; also מאים "what if?" "perhaps," which is read for the Hebr. אוּלַי Isa. 47:12.

II. **אוּלַי** *Ulai*, pr. n. of a river of Susiana, emptying itself into the Euphrates and Tigris, after their junction. Gr. Choaspes, now called Kerah; Dan. 8:2; see Herod. v. 49; Plin. N. H. vi. 27, § 31; Ker Porter's Travels, vol. ii. p. 412, and map.

אֻלָם, אוּלָם (with Kametz impure), pl. אֻלַמִּים, root אול No. 3, prop. *front;* hence—(1) *vestibule, portico* (Vorhalle), 1 Ki. 7:6, seq.; Eze. 40:7, sqq. Specially applied to the porch erected to the east of Solomon's temple; Gr. ὁ πρόναος, 1 Ki. 6:3; Joel 2:17; more fully אוּלָם יְהוָה, 2 Ch. 15:8; 29:17. As to the height of this porch, which is said to have been a hundred and twenty cubits high, 2 Ch. 3:4, see the treatise of A. Hirt (Der Tempel Salomo's, Berlin, 1819, p. 26).

(2) adv. prop. *in front*, hence *opposite*, and tropically strongly adversative particle; *but, but indeed*, οὐ μὴν δὲ ἀλλά, as well given by the LXX., Job 2:5; 5:8; 13:3. More often also וְאוּלָם; LXX. οὐ μὴν δὲ ἀλλά, Gen. 48:19; Ex. 9:16; Job 1:11; 12:7; 33:1. Where two adversative propositions follow each other, as in Germ. aber...und, in Hebrew an adversative particle is repeated אוּלָם...וְאוּלָם, Job 13:3, 4; comp. כִּי...וְכִי. Once, Job 17:10, it is written אֻלָּם, where some copies incorrectly have אֵלָּם. It may be inquired by the learned, whether this particle may not, as well as אוּלַי, be regarded as compounded of או = אוּ *whether*, and לָם = ܠܡܐ, لَمْ *not*, in this sense—"but I do not know whether or not," vielleicht aber. This conjecture certainly seems to be confirmed by the Syriac word ܐܘܠܡܐ, prob. to be read ܐܘܠܡܐ, which Castell. (Lex. Syr. p. 16, ed. Mich.) explains, "ܠܡܐ, *forsan, verum.*" I have not, however, found instances of it.

(3) [*Ulam*], pr. n. m.—(*a*) 1 Ch. 7:16.—(*b*) 8:39, 40.

אִוֶּלֶת f.—(1) *folly* (from the root אָוַל). Very frequently in the Proverbs, as, 5:23; 12:23; 13:16; 14:17, 18, 29; 15:2, 14, 21.

(2) *impiety*, Ps. 38:6; comp. נְבָלָה, 69:6.

(3) perhaps *power, pre-eminence;* as from the root אול No. 2, 3, Pro. 14:24, אִוֶּלֶת כְּסִילִים אִוֶּלֶת "the pre-eminence (or great honours) of fools are folly," i. e. a fountain of foolish actions. The writer appears to have played on the double signification of the word אִוֶּלֶת.

אוֹמָר (perhaps "eloquent, talkative," Syr. ܐܘܡܪ), [*Omar*], pr.n. m., Gen. 36:11.

און & אין unused roots, but widely extended; having prop. the signification of NOTHING, and NEGATION. ["Like נוא and its cognate forms, as نَأْنَأَ نَيَّهَ to hinder, מָנַע, מָאֵן," Ges. add.] This, in very many languages is expressed by the letter *n;* comp. Sanscr. *na, no, an*, and *a* privative; Pers. نه, نا; Zend and Copt. *an;* Gr. νη in νήπιος, νημερτής, and ἄνευ; Lat. *ne, nemo, non;* also *in*, privative, prefixed to adjectives; Germ. nie, nein, and vulgar ne; also ohne and un, privative, prefixed to adjectives; Eng. *no;* also the Phœnicio-Shemitic and Greek verbs מָאֵן, מָנַע, نَيَّهَ [given above, and Gr.] ἀναίνομαι; somewhat more rarely by the cognate letters M (Sansc. *ma*, Gr. μή) and L (אַל, לֹא, לָא, לֵא, לִי, אַל, אֱלִל). Hence אַיִן, אֵין *nothing, not*, אָוֶן emptiness. The idea of nothing is applied —

(1) to *vanity*, hence to *falsehood* and *wickedness;* see אָוֶן No. 2, 3; it is said in Germ. es ist nichts daran, nichts an ihm; compare Lat. *homo nequam*.

(2) to *lightness* (comp. הון) and *easiness;*

(3) these are applied to *living at ease* (Arab. أَوْن ease, rest, آنَ to live easily, smoothly), *riches, wealth* (see און, הון), and on the other hand a troublesome life is called *gravis*, heavy (beschwerlich; comp. קָשָׁה, נִלְמִיד); also—

(4) to *ease, ability* of doing anything; see און No. 2.

[Also (5), "to be deficient in strength, debilitated, exhausted. Arab. آنَ med. Ye, to be weak, exhausted; أَيْن weariness, trouble, sorrow. Hence אָוֶן No. 4, תְּאֻנִים labours," Ges. add.]

אָוֶן m. with suff. אוֹנְךָ, אוֹנָם Jer. 4:14; Ps. 94:23; pl. אוֹנִים Pro. 11:7; from the root און which see.

(1) *emptiness, vanity*, also something empty and vain, Isa 41:29; Zec. 10:2; specially used of the vanity of idols, and of all things pertaining to idolatry (comp. הֶבֶל), 1 Sa. 15:23, and even of the idols themselves, Isa. 66:3. Hence in Hosea, the city בֵּית־אֵל "house of God," as being devoted to idols, is called in contempt בֵּית־אָוֶן "house of idols," Hos. 4:15; 10:5. To this should also be referred—(*a*) בִּקְעַת אָוֶן "the valley of the idol," Amos 1:5; i. e. some valley near the city of Damascus.—(*b*) אָוֶן for און Heliopolis, Eze. 30:17, with the notion of city of idolatry. Specially it is—

(2) vanity of words, *falsehood, fraud* (Falschheit) Ps. 36:4; Pro. 17:4.

(3) *wickedness*, Nichtswürdigkeit, *iniquity*, Num. 23:21; Job 36:21; Isa. 1:13; מְתֵי־אָוֶן, אַנְשֵׁי־אָוֶן "wicked men," Job 22:15; 34:36; פֹּעֲלֵי אָוֶן "workers of iniquity," Job 31:3; 34:8, 22. In pl. אוֹנִים Pro.11:7, probably for אַנְשֵׁי אָוֶן according to LXX., Syr., Arab., Chald.

(4) *misfortune, adverse circumstances, calamity*, Unheil; Psa. 55:4, "they cast calamity upon me." Pro. 22:8, "he who sows iniquity, shall reap calamities." Ps. 90:10; Job 15:35; Hab. 3:7. Specially, sorrow, Gen. 35:18, בֶּן־אוֹנִי "son of my sorrow," mein Schmerzenssohn; לֶחֶם אוֹנִים "bread of sorrow," i. e. the food of mourners, which was unclean, Hos. 9:4; comp. Deu. 26:14. Care must be taken by learners not to confound אָוֶן with suffixes with און with which it corresponds in form.

I. **און** m. (from the root און No. 3, 4), *faculty, ability*, hence — (1) *strength, power*, Job 18:7, 12; 40:16; Hos. 12:9; specially of virile and genital power, רֵאשִׁית הָאוֹן "first fruits of strength," firstborn, Gen. 49:3; Deu. 21:17; Psa. 105:36; pl. אוֹנִים Isa. 40:26, 29; Ps. 78:51.

(2) *substance, wealth* (Vermögen), Hos. 12:9; Job 20:10.

(3) [*On*], pr.n. m. Num. 16:1.

II. **און** [*On*], Gen. 41:50, and אֹן Gen. 41:45; 46:20; a domestic pr.n. of an ancient city of Egypt, Eze. 30:17, written אָוֶן (see that word, No. 1. *b*); called also by the Hebrews from a translation of the name בֵּית שֶׁמֶשׁ Jer. 43:13; by the Greeks, Heliopolis; by the Arabs, عين شمس i. e. fountain of the sun. In the Coptic books it is constantly called ⲱⲛ, and it can hardly be doubted that in the ancient language this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare ⲟⲩⲉⲓⲛ, ⲟⲉⲓⲛ, ⲟⲩⲱⲓⲛⲓ, light; ["see Peyron, Lex. p. 273"]. This city stood on the eastern shore of the

Nile, a few miles to the north of Memphis, and was celebrated for the worship and the temple of the sun (Diod. i. 85; Herod. ii. 59), and for the obelisks, which in part are even now in existence. Traces of the ancient city, are now called عين شمس ["'Ain Shems"], and the modern adjacent village, Matarie; comp. Description de l'Egypte, Antiquités, vol. v. pl. 26, 27.

אוֹנוֹ ("strong," for אוֹנָן), [*Ono*], pr.n. of a town of the Benjamites, Ezr. 2:33; Neh. 7:37; 11:35; 1 Ch. 8:12; with a valley of the same name, Neh. 6:2.

אוֹנִיּוֹת f. pl., 2 Ch. 8:18, in כתיב for אֳנִיּוֹת *ships;* with Vav, redundant mater lectionis.

אוֹנָם ("strong"), [*Onam*], pr. n. m.—(1) Gen. 36:23.—(2) 1 Ch. 2:26.

אוֹנָן (id.), [*Onan*], pr. n. of a son of Judah, Gen. 38:9; 46:12; Nu. 26:19.

אוּפָז *Uphaz*, pr.n. of a region producing gold, Jer. 10:9; Dan. 10:5. As the letters ר and ז are also elsewhere interchanged (as in בָּזָק and בָּרָק lightning, فخر and فزر to boast, to glory), אוּפָז seems to be corrupted from אוֹפִיר.

אוֹפִיר, אוֹפִר, אֹפִיר pr.n. *Ophir*, a very celebrated region abounding in gold; the sailors of Solomon went thither, together with the Phœnicians, from the ports of the Ælanitic gulf, and brought thence every three years, gold, precious stones, and sandal wood, 1 Ki. 9:28; 10:11; 2 Ch. 8:18; 9:10. According to 1 Ki. 10:22 (where Ophir is also to be understood, although not mentioned by name), silver also, ivory, apes, and peacocks were brought thence. "The gold of Ophir" is very often mentioned in the Old Testament, as Job 28:16; Ps. 45:10; Isa. 13:12; 1 Ch. 29:4; once even אוֹפִיר is put for *the gold of Ophir*, Job 22:24.

As to the situation of *Ophir*, various opinions have been formed. The moderns, however, have mostly supposed it to be in one of two regions, *India*, or some part of *Arabia*. And that we should seek for Ophir in *India*, as among the ancients was supposed by Josephus, Arch. viii. 6, § 4; among the moderns, by Vitringa, Reland, and others, is sought to be maintained by these arguments:—First, the Indian regions abound with the above-mentioned commodities; and several of them, as ivory and sandal wood, are only found in India: and the words used for apes and peacocks, altogether agree with those used in India on the Malabar coast, and they are no doubt taken thence (see קוֹף, תֻּכִּיִּים). Also, the LXX. translators have put for אוֹפִיר always (except one place, Gen. 10:29) Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφαρα, Σωφηρα Now ⲥⲟϥⲓⲣ is, according to the ancient Coptic lexicographers ["whose authority however is not very great"], the Coptic name for India. Further, there is found a place in India, from the name of which both Ophira and Sophira may be easily explained; namely Σουπάρα, called by Arrian Οὔππαρα, situated in the nearer Chersonese, where there is now the celebrated emporium of Goa: this place is mentioned by Ptolemy, Ammianus, and Abulfeda. Equally high authorities contend for *Arabia*, which has been the opinion held by many of the moderns, as Michaelis (Spicil. ii. p. 184, seq.); Gosselin; Vincent; Bredow (Hist. Unters. ii. 253); Th. Chr. Tychsen; U. H. Seetzen, and others. And, in the first place, Ophir, Gen. 10:29, is mentioned in the midst of other Joktanite regions, which, as far as is known to us, are all to be sought for in southern Arabia; it stands enumerated between Sabæa and Havilah, both of them rich in gold. It cannot however be denied, that even though Ophir were more remote, and were situated in India, it might in the pedigrees be referred to the same stock, the people springing from a Joktanite colony. Also, of the articles above-mentioned, some only, namely gems and apes, are found in Arabia, and that country is now wholly destitute of gold. But some particular regions of Arabia formerly abounded in gold, and that native, and unsmelted, as is mentioned both by the Old Testament writers, Nu. 31:22; Jud. 8:24, 26; Ps. 72:15, and Diodorus, ii. 50; iii. 44, 47; compare under the word כּוּמָז; Agatharchides (ap. Phot. cod. 250); Artemidorus (ap. Strab. xvi. 4, § 22); Pliny, vi. 28, 32, who ought not rashly to be doubted; for the mines may be exhausted and altogether neglected, as in Spain, or the globules of native gold formerly found in the sand may have failed. Also, Ophir is expressly mentioned as an island of Arabia by Eupolemus (ap. Euseb. praep. evang. ix. 30); and there is now a place called *el Ophir*, in the district of Oman, two miles inland of the city Sohar.

However it may be (for we cannot here exhaust the whole discussion), either of these opinions has much more appearance of correctness than that of those who understand *the eastern part of Africa*, viz. Nigritia and Sofala of the Arabs (now Zanguebar, Mozambique, where there is a region that produces gold called *Fura*), which after Grotius and Huet has been so held by d'Anville, Bruce, Schulthess and others.

אוֹפַן m. const. אוֹפַן; pl. אוֹפַנִּים *a wheel*, Ex. 14:25, etc.; Pro. 20:26, וַיָּשֶׁב עֲלֵיהֶם אוֹפָן "and he turns the wheel (of his threshing wain) upon them," i e ne

treads on them and tramples them small; comp. דּוּשׁ. Root אָפַן.

אוּץ—(1) TO URGE, TO PRESS any one ON (comp. Ch. אֲצַץ. Cognate roots, both in sound and in signification, are נָחַץ, לָחַץ, אָלַץ; comp. Gr. πιέζω), Ex. 5:13.

(2) *to urge oneself, to hasten*, Josh. 10:13; Pro. 19:2; 28:20. Followed by מִן it is, *to hasten backward, to withdraw oneself;* Jer. 17:16, לֹא אַצְתִּי מֵרֹעֶה אַחֲרֶיךָ for מִהְיוֹת רֹעֶה "I have not withdrawn myself, that I should not be a shepherd (prophet) after thee."

(3) *to be narrow, strait*, Josh. 17:15.

HIPHIL, i. q. Kal No. 1, *to urge, to press on;* construed with a gerund of the verb, Isa. 22:4; followed by בְּ of pers., Gen. 19:15.

אוֹצָר const. אוֹצַר; pl. אוֹצָרוֹת m. (root אָצַר).

(1) ["properly, what is laid up, a store, stock,"] *treasure, store*, as of corn, food, provision (*magazine*), 2 Ch. 11:11; 1 Ch. 27:27; especially of gold, silver, and other precious things, hence used of the treasury of the temple, 1 Ki. 7:51; of the king, 1 K. 14:26; 15:18; בֵּית אוֹצָר "a treasury," Neh. 10:39.

(2) i. q. בּ׳ אוֹצָר *a storehouse*, Joel 1:17; *a treasury*, 2 Ch. 32:27.

אוֹר TO BE OR BECOME LIGHT, TO BECOME BRIGHT, Gen. 44:3. Used of the eyes of a faint person when he begins to recover, 1 Sa. 14:27, 29. Pret. impers. אוֹר "it is light," 1 Sa. 29:10. Imperat. אוֹרִי Isa. 60:1, "shine, be bright;" ["i. e. be surrounded and resplendent with light"].

NIPHAL נָאוֹר; fut. יֵאוֹר i. q. Kal 2 Sam. 2:32; Job 33:30; לֵאוֹר for לְהֵאוֹר *to be made light.* Part. נָאוֹר "bright, glorious," Ps. 76:5.

HIPHIL הֵאִיר—(1) *to lighten, to make light*, followed by an acc. Ps. 77:19; 97:4; 105:39—(*a*) הֵאִיר עֵינֵי פ׳ "to enlighten any one's eyes" (which were involved in darkness), i. e. as it were to recall him to life, Ps. 13:4; hence, "to refresh, to gladden," Pro. 29:13; Ps. 19:9; Ezr. 9:8; comp. Sir. 31:17.—(*b*) הֵאִיר פְּנֵי פ׳ "to lighten any one's countenance," i. e. to make cheerful, Ecc. 8:1; comp. the synon. נָהַר. הֵאִיר פָּנָיו "to make one's own face to shine;" "to cause one's face to shine" is especially used of God as being propitious, Ps. 80:4, 8, 20; followed by אֶל Nu. 6:25; עַל Ps. 31:17; בְּ Ps. 119:135; לְ Ps. 118:27; אֶת Ps. 67:2. Once without פָּנִים Ps. 118:27.—(*c*) to enlighten, i. e. to imbue with wisdom, Ps. 119:130.

(2) *to shine, to give light* (leuchten, scheinen), absol. Gen. 1:15; with a dat. Ex. 13:21; Isa. 60:19.

(3) *to kindle*, Mal. 1:10; Isa. 27:11 (comp. Eng to light and אוּר fire). Arab. أَرَّ to kindle. Hence are derived the following words, and also מָאוֹר and מְאוּרָה.

אוֹר m. (once f., Job 36:32; comp. Lehrg. 546), *light*, Gen. 1:3—5; Job 3:9; 12:25. Wherein it differs from מָאוֹר is shown by Gen. 1:3; comp. verses 14, 16. Thus אוֹר is light everywhere diffused, such as that of the day, and the sun, while מָאוֹר is properly that which affords light, a luminary, and thus it can take the plural number, which אוֹר does not admit, except in one example, Ps. 136:7, where אוֹרִים stands for מְאֹרִים. Specially it is—(*a*) *morning light, light of day;* Neh. 8:3, מִן־הָאוֹר עַד מַחֲצִית הַיּוֹם "from morning light unto mid-day;" Job 24:14.—(*b*) *the light of the sun*, and *the sun* itself, Job 31:26; 37:21; Hab. 3:4; Isa. 18:4; comp. φάος, used of the sun, Odyss. γ', 335.—(*c*) *light of lightning*, and *lightning* itself; Job 36:32, עַל־כַּפַּיִם כִּסָּה אוֹר "he covers the light of lightning upon his hands," i. e. he covers his hands with lightning, his hands are red with lightning; Job 37:3, 11, 15.—(*d*) *light of life*, Job 3:16, 20; more fully אוֹר חַיִּים Ps. 56:14. Metaphorically —(*e*) *light* furnishes an image of good fortune, prosperity, sometimes with the proper sense of light retained, Job 22:28; Isa. 9:1; sometimes that of prosperity itself, Job 30:26; Psal. 97:11. Isa. 10:17; Jehovah is called "the light of Israel," as being the author of their prosperity; comp. Isa. 60:1, 3.—(*f*) *light* for *doctrine, teaching;* Isa. 49:6, אוֹר גּוֹיִם "a light of the Gentiles," i. e. teacher; Isa. 51:4; 2:5, "let us walk in the light of Jehovah" (verse 3); compare Pro. 6:23, "for the commandment (of God) is like a luminary, and the law is as a light."—(*g*) אוֹר פָּנִים *light*, or brightness of countenance, cheerfulness of countenance, a serene countenance, Job 29:24 (comp. Ps. 104:15); Pro. 16:15, בְּאוֹר פְּנֵי מֶלֶךְ "when the king's face shineth," i. e. when it is cheerful and pleasant; Ps. 4:7; 44:4.

אוּר m.—(1) i. q. אוֹר *light.* Hence in pl. אוּרִים—(*a*) *lights*, i. e. lucid region, the East; comp. Hom. πρὸς ἠῶ ἠέλιόν τε (Il. μ'. 239; Od. ι'. 26), Isa. 24:15.—(*b*) *lights*, metaph. *revelations, revelation*, used of the sacred lot of the Hebrews, Nu. 27:21; 1 Sa. 28:6; generally more fully called הָאוּרִים וְהַתֻּמִּים "revelation and truth," Ex. 28:30; Lev. 8:8; once תֻּמִּים וְאוּרִים Deu. 33:8; LXX. excellently, δήλωσις καὶ ἀλήθεια: Luther, Licht und Recht. These sacred lots, which were only consulted by the high priest in matters of great moment, were borne by him *in* or *upon* his

breastplate, as appears from Ex. 28:30. It was a matter of dispute what they were, even in the time of Philo and Josephus. Josephus, indeed (Arch. iii. 8, § 9), supposed that the augury was taken from the twelve stones on the outer part of the breastplate, and from their brightness; but Philo (tom. ii. p. 152, ed. Mangey) teaches that Urim and Thummim were two little images, put between the double cloth of the breastplate, one of which symbolically represented *revelation*, the other *truth* [!!!]. The Hebrews seem in this symbolic manner to have imitated the Egyptians, amongst whom the supreme judge wore a sapphire "image of truth," hung from his neck; see Diod. i. 48, 75; Ælian. Var. Hist. xiv. 34 [This idolatrous notion of Philo is not to be regarded as throwing any light on the subject].

(2) *brightness of fire, flame;* Isa. 50:11, בְּאוּר אִשְׁ; and *fire* itself, Isa. 44:16; 47:14; Eze. 5:2; comp. אור Hiphil No. 3.

(3) [*Ur*], pr. n.—(*a*) of a town of the Chaldees, more fully, אוּר כַּשְׂדִּים, Gen. 11:28, 31; 15:7; Neh. 9:7, the native place of Abraham. Its traces remained in the Persian fortress Ur, situated between Nesibis and the Tigris, mentioned by Ammianus 25:8; ["but *ûr*, as an appellative, may perhaps have signified *a fortress, castle;* so at least, Pers. اور castle; Zend and Sansc. *pura*, a fortified city, after the analogy of *pemar*, Pracrit. *unar*, etc. See F. Bernary, in Berliner Jahrb. 1841, p. 146." Ges. add.] LXX. χώρα τῶν Χαλδαίων; Alex. Polyh. ap. Euseb. de Praep. Evang. ix. 17, explains it, Χαλδαίων πόλις.

(*b*) m. 1 Ch. 11:35.

אוֹרָה f.—(1) *light*, Ps. 139:12; metaph. of prosperity, Est. 8:16.

(2) plur. אוֹרוֹת *herbs, green herbs*, 2 Ki. 4:39; from the idea of brightness being in the Phœnicio-Shemitic languages applied to verdure and flowers. Comp. נִצָּן, Arab. انوار lights and flowers. In the cognate languages it may be compared with the Samarit. [Samaritan] Gen. 1:11, 12, for דֶּשֶׁא herb. So Isa. 26:19; כִּי טַל אוֹרֹת טַלֶּךָ "for the dew of herbs, is thy dew," i. e. the dew of God shall refresh those that rise from the dead, like the dew refreshes plants. Compare Sir. 46:12; 49:10; others explain it "dew of light," i. e. of life, or lifegiving dew, comp. אור letter (*d*).

אֻרוֹת transp. for אֻרָוֹת (which see), *stables, mangers, stalls*, 2 Ch. 32:28.

אוּרִי ("fiery," or perhaps a shorter form for אוּרִיָּה), [*Uri*], pr. n. m.—(1) Ex 31:2.—(2) Ezr. 10:24.—(3) 1 Ki. 4:19.

אוּרִיאֵל ("flame of God"), [*Uriel*], pr. n. m.—(1) 1 Ch. 6:9; 15:5, 11.—(2) 2 Ch. 13:2.

אוּרִיָּה ("flame of Jehovah"), [*Uriah, Urijah*], pr. n.—(1) of a Hittite, the husband of Bathsheba, perfidiously slain by David, 2 Sam. 11:3.—(2) of a priest in the time of Ahaz and Isaiah, Isa. 8:2; 2 Ki. 16:10.

אוּרִיָּהוּ (id.), [*Urijah*], pr. n. of a prophet, slain by order of Jehoiakim, Jer. 26:20, sqq.

אוּשׁ see הִתְאוֹשֵׁשׁ under אִישׁ.

אוֹת (for אֹוֶת from אָוָה No. III; comp. آيَةٌ or أَيَّةٌ sign for أَوْيَةٌ from اوى), Pl. אֹתוֹת m. and f. (comp. sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:17), *a sign* (Ch. אָת, Syr. ܐܳܬܳܐ pl. ܐܳܬ̈ܘܳܬܳܐ). Exod. 12:13; Josh. 2:12; Gen. 1:14; וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים "and they shall be (the lights of heaven) for signs and times," i. e. by ἓν διὰ δυοῖν, signs of times. It is—

(1) *a military ensign*, and specially that of each particular tribe, differing from דֶּגֶל standard, which belonged to each camp of three tribes, Num. 2:2, seq.

(2) *a sign of something past*, which serves to keep it in memory, Ex. 13:9, 16; Deu. 6:8, hence a memorial, monument, Isa. 55:13; Eze. 14:8.—

(3) *a sign of something future, a portent*, τύπος τοῦ μέλλοντος [?] (Rom. 5:14), i. q. מוֹפֵת. Isa. 8:18; "behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts," i. e. by the names divinely bestowed upon us, all of which are of good omen (יְשַׁעְיָה "the salvation of God," עִמָּנוּאֵל "God with us," Isa. 7:14; 8:8; Shear Jashub, 7:3); God makes us types of future things as signifying future welfare. [Gesenius does not understand the true reference of the passage; we know, from Heb. 2:13, that Christ is speaking of himself and the Church, God's children given him for redemption, brought into blessing while the nation of Israel continues in unbelief.] Comp. Isa. 20:3; Eze. 4:3.

(4) *the sign* of anything which cannot itself be seen, Gen. 1:14, ex. gr. "the sign of the covenant," circumcision, Gen. 17:11, of the sabbath, Ex. 31:13, hence, *token, proof, argument*, Kennzeichen, Beweis; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. τεκμήριον, σημεῖον, Job 21:29, and hence a miracle, as a sign of the divine power, i. q. מוֹפֵת Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 1:23, as to the meaning of the passage]. Of the prophetic *sign* or ["*token* of the truth of a prophecy

viz. when God, or the prophet as his interpreter, foretells some minor event, the fulfilment of which serves as a *sign* or *proof* of the future fulfilment of the whole prophecy. Ex. 3:12; Deu. 13:2, 3; 1 Sa. 2:27—34; 10:7—9; 2 Ki. 19:29; 20:8, 9; Isa. 7:11—14; 38:7, 22; Jer. 44:29, 30, comp. Mar. 13:4; Luke 1:18; 2:12." Ges. add.]

אות or **אוּת** a root not used in Kal.

Niphal נָאוֹת 1 pl. fut. נֵאוֹת, 3 pl. יֵאוֹתוּ to consent, 2 Ki. 12:9; with a dat. of pers. *to consent to any one*, Gen. 34:15, 22, 23. In Arabic this power belongs to أَتَى i.q. אָתָה to come, Conj. III. آتى Heb. אוֹתָה, whence a new root אות appears to have arisen; unless it be better, by changing the points, instead of נֵאוֹת, יֵאוֹתוּ to read נְאוֹת, יְאוֹתוּ, which forms may be referred to Poël of the root אָתָה.

אוֹת or **אֹת** only with suff. אוֹתִי, אֹתְךָ etc. i. q. אֵת No. 1, pronoun demonstr. commonly a mark of the accusative.

אָז [" a demonstrative particle originally of place, *in that place*, *there*, kindred with זֶה; Arab. إِذْ, behold!" called in Man.]; subst. *time* (from the root אָזָה, comp. עַד), hence in accusat. *at that time*, *then*, specially — (1) damals, *then*, of past time; Arabic إذ then, and إذًا *tunc*, then, thereon; Germ. da; in apodosis, behold! siehe da so; Chald. אֱדַיִן; Gen. 12:6; Josh. 10:12; 14:11. Followed by a preterite, 1 Ki. 8:12; 2 Ch. 6:1; 8:12, 17; and a future, used for a preterite, Jos. l. cit.; Ex. 15:1; Deu. 4:41. Comp. Lehrg. p. 773.

(2) *then*, *after that*, of future time. Construed with a fut. which retains its own power; Ps. 96:12, אָז יְרַנְּנוּ "then shall they rejoice;" Zeph. 3:9; Job 3:13; sometimes also with a preterite in the signification of the future, where a future precedes, Jud. 5:11; Ex. 15:15.

(3) *then*, *after that*, for *therefore*, *because of that*, Jer. 22:15; Ps. 40:8.

מֵאָז & מִן־אָז prop. *from that time;* hence—(*a*) adv. *from of old*, *formerly*, *long since*, 2 Sa. 15:34; Isa. 16:13; 44:8; 45:21; 48:3, 5, 7.—(*b*) prep. and conj. *from* (any) *time*, *from when*, *since; depuis*, *dès-lors*, seit; const. with an inf. Ex. 4:10, מֵאָז דַּבֶּרְךָ "since thou hast spoken;" Josh. 14:10; with a subst. Ruth 2:7, מֵאָז הַבֹּקֶר "from the time of morning," i.e. since morning. [" In the same sense as מֵאָז בֹּקֶר, Ruth 2:7, there is also used אָז מֵהַבֹּקֶר, 2 Sa. 2:27, which ought, perhaps, to be transposed; comp. לָכֵן, כִּי עַל כֵּן. Some consider אָז to be kindred to the pronoun זֶה, so that it would properly have a demonstrative power; which is not unsuitable." Append.] Ps. 76:8, מֵאָז אַפֶּךָ "from the time of thy anger," i.e. from when once thy anger is kindled. With a finite verb (for מֵאָז אֲשֶׁר), Ex. 5:23, מֵאָז בָּאתִי אֶל פַּ׳ "from the time when I came unto Pharaoh." Gen. 39:5.

["*Note.* Fuller forms from אָז, are אֱזַי (which see), and Ch. אֱדַיִן; the latter seems to have come by softening the letters from הֲדֵין, הָדֵין *here*, also *there;* so that its ending seems to be plural, while in fact it is not so. Compare עֲדַיִן for עַד־הֵן. See for these particles and their etymology, Hupfeld in Zeitsch. f. d. Kunde des Morgenl. ii. p. 434."—Ges. add.]

אֲזָא & **אֲזָה** Ch. to kindle. Comp. Arab. أَزَّ to be hot, to kindle a fire; part. pass. אֲזֵה by a Syriacism for אֲזָה, Dan. 3:22; inf. מֵזֵא for מֵאזֵא; with suff. מֵזְיֵהּ, 3:19.

אָזַב an unused root; whence אֵזוֹב.

אֶזְבַּי [*Ezbai*], pr. n. m., 1 Ch. 11:37.

אֲזַד Ch. i.q. אֲזַל to go away, to depart, (comp. δάκρυον, *lacrima;* [Arabic], ἀδάμας). Hence Dan. 2:5, 8, מִלְּתָא מִנִּי אַזְדָּא "the word has gone out from me," i.e. what I have said is ratified, and will not be recalled; comp. 9:23; Isa. 45:23. The Hebrew interpreters, as Saad. Tanch. of Jerusalem, have long ago rightly compared the Talmudic phrase אזדא לטעמיה "to go to one's opinion," i.e. to follow one's own opinion. As to the form, אַזְדָּא is part. fem. from the masc. אֲזַד (of the form קְטַל, אֲזַל).

אָזָה an unused root which seems to have had the sense of *to pass by*, like עָדָה, אָדָה. Hence are derived אָז, אֱזַי time, then. [Omitted in Ges. corr. as the supposed derivatives are otherwise explained.]

אֵזוֹב (by a Syriacism for אֵזוֹב) m. ὕσσωπος, *hyssop* of the ancients, which was used by the Hebrews in sacred purifications, Ex. 12:22; Lev. 14:4, 6, 49; Ps. 51:9; 1 Ki. 5:13. Like the names of several eastern plants, so the word hyssop was borrowed by the Greeks from the Orientals themselves. The Hebrews appear not to have applied this word merely to *hyssopus officinalis* of the moderns, but to have also included under it other aromatic plants, especially mint, *origanum* (Dosten). Some derive it from the root זָב, which they regard as the same as [illegible] to be hairy; but the plants mentioned can hardly be called hairy

אֵזוֹר (by a Syriacism, i. q. אֵזוֹר) m.—(1) *a girdle*, Isa. 5:27; Jer. 13:1, seq.

(2) *a bond*, Job 12:18; Vulg. *funis*. Root אָזַר.

אָזַי i. q. אָז adv. *then, at that time, thereupon*, Ps. 124:3—5. Similar is the Ch. אֱדַיִן. As to the final ־ַי, it belongs to the root according to the analogy of the form דַּי. [But see Ges. corr. in אָז.]

אַזְכָּרָה f., a verbal noun of the conj. Hiphil, from the root זָכַר, in the signification of sacrificing, Isa. 66:3; properly *a memorial* (offering), that which calls to memory. LXX., Vulg. μνημόσυνον, *memoriale*. This was the name of that part of the meat-offering [מִנְחָה] which was burned with frankincense upon the altar; the sweet savour of which ascending to heaven, was regarded as commending to God the *remembrance* of the worshipper. [But it must be borne in mind that this, as well as every other part of the law, was ordained by God himself.] Lev. 2:2, 9, 16; 5:12; Nu. 5:26. Lev. 24:7, the frankincense also put on the loaves of shew-bread is called אַזְכָּרָה.

אָזַל fut. יֵאזַל (whence תֵּזְלִי for תֵּאזְלִי, Jer. 2:36), properly, if I judge aright, TO ROLL, rollen, hence—

(1) *to spin*, from the idea of rolling. So in the Talmud אָזַל, whence אַזְלָאָה weaver, Arab. غزل Conj. I. IV., غَزْل something spun; Syr. and Ch. ܥܙܠ id., comp. the kindred נָזַל to spin and to flow, both from the idea of rolling. See PUAL.

(2) ["intrans. *to roll off*, i. e."] *to go away, to depart*, especially quickly, as if fortrollen, fortfahren, compare the Germ. sich trollen; Eng. to troll, to trowl. [These *supposed* English illustrations given by Gesenius do not make the matter much clearer.] Gr. νέω, *neo*, and med. νέομαι to depart, to flee. So in Ch and Syr. In Arabic we may compare عزل to separate, to take away. Prov. 20:14 (followed by a dat. pleon. לוֹ, like הָלַךְ לוֹ); Jer. 2:36. Metaph. *to fail*, as water, Job 14:11; food, 1 Sa. 9:7; strength, Deu. 32:36.

PUAL part. מְאוּזָּל *what is spun*, yarn, thread, Gesponnenes, Gespinnst, Garn, Eze. 27:19.

אֲזַל Ch. i. q. Heb. No. 2.—(1) *to depart*, Dan. 6:19. So also in the Syr. and Samarit.

(2) *to go, to journey*, Ezr. 4:23; 5:8, 15.

אֶזֶל *departure*, see אֶבֶן No. 6, letter (*b*).

I. **אָזַן** a root not used in Kal. Properly by a conjecture sufficiently probable of Jo. Simonis, TO BE SHARP, ACUTE, POINTED, whence אֹזֶן ear (which may indeed, especially as to animals, be so called from the pointed form), and אֲזֵן, אֲזֵנִים (sharp) weapons. (Compare ἀκοή, ἀκούω, and ἀκή, *acies*, *acuo*.) A cognate root apparently is עָצַן, which see.

HIPHIL הֶאֱזִין (as if Ohren machen, to make ears) *to prick up the ears*; die Ohren spitzen, ἐνωτίζεσθαι (Arab. أَذِنَ id.), hence *to listen*. Construed, followed by an accus., Gen. 4:23; Job 33:1; לְ Job 34:2; אֶל Psa. 77:2; עַל Pro. 17:4; עַד Num. 23:18, of person and thing. Specially, *to hear and answer*, used of God, Ps. 5:2; 17:1; 39:13; 54:4; Job 9:16; *to obey, to hear and obey*, used of men, followed by a dat. Neh. 9:30; Ex. 15:26.—Fut. 1 pers. אָזִין for אַאֲזִין Job 32:11; Part. מֵזִין for מֵאֲזִין Pro. 17:4.

II. **אָזַן** Arab. وَزَنَ *to weigh*, whence מֹאזְנַיִם scales. It only occurs in—

PIEL אִזֵּן *to weigh, to ponder*, Ecc. 12:9. Followed by the syn. חִקֵּר. Rabbin. אָזַן to be weighed, proved.

אָזֵן m. *utensil, implement*, prop. *weapon* (comp. Ch. אֲזֵנִין arms), see the root No. I. Deu. 23:14: "and thou shalt have a spade עַל אֲזֵנֶךָ on thy implement;" many copies read עַל אֲזֵנֶיךָ "among thy utensils," which I prefer. The same notion both of utensil and weapon is found in the word כְּלִי.

אֹזֶן dual (which is also used as plural) אָזְנַיִם, const. אָזְנֵי f. *the ear*, from the root אָזַן No. I. (Arab. أُذُن, أُذْن, Æth. እዝን: Ch. אוּדְנָא, אוּדְנָא, contr. אוּנָא, Syr. ܐܕܢܐ, ܐܢܐ) Ex. 29:20; Lev. 8:23, etc. The phrases of which this word forms a part, are considered under the verbs נָטָה, גָּלָה Hiph., כָּרָה, פָּתַח. דִּבֶּר בְּאָזְנֵי פְלֹנִי "to speak in any one's ears," i. e. before him and in his hearing, Gen. 20:8; 23:16; 44:18; Ex. 10:2. So Isa. 5:9, בְּאָזְנַי יְהוָה "in my ears (said) Jehovah." Compare 22:14. שׂוּם בְּאָזְנֵי פ׳ "to place in any one's ears," to deliver something to be perceived by the ears, and to be laid up in the mind of any one, Ex. 17:14. שָׁמַע בְּאָזְנָיו "to hear with one's ears," emphatically, Ps. 44:2; Job 28:22.

אֻזֵּן שֶׁאֱרָה ("ear," or rather "corner of Sheerah"), [*Uzzen-Sherah*], pr. n. of a little town built by Sheërah, the daughter of Ephraim, 1 Ch. 7:24.

אַזְנוֹת־תָּבוֹר (prob. "ears," i. e. "summits of Tabor"), [*Aznoth-tabor*], pr. n. of a town of the tribe of Naphtali, Josh. 19:34.

אָזְנִי ("hearing"), [*Ozni Oznites*], pr. n. of a son of Gad, the patriarch, Nu. 26:16. [Also patronymic, ibid.]

אֲזַנְיָה ("whom Jehovah hears"), [*Azaniah*], pr. n. m., Neh. 10:10.

אֲזִקִּים *chains, bonds*, Jer. 40:1, 4, i. q. זִקִּים with Aleph prosthetic, which some MSS. omit in verse 1. Root זָקַק. [In Thes. root זָנַק in the sense of *to bind.*]

אָזַר fut. יֶאְזֹר Jer. 1:17, with suff. יַאַזְרֵנִי Job 30:18, TO BIND AROUND, TO GIRD, also, TO BE GIRDED, TO GIRD ONESELF. Arab. أَزَرَ to be strong, robust, and perhaps, also, prop. to be girded, to gird. Conj. II. to gird. Conj. III. to strengthen, to aid. Cognate roots, all of which have the sense of *to bind together, to gird, to surround*, are, אָסַר, אָצַר (אָצַל), עָצַר, עָטַר, עָזַר, חָצַר, נָדַר, חָדַר. It is used—(*a*) of the garment with which any one is girded, with an acc. of pers. Job 30:18.—(*b*) with an acc. of the member girded, Job 38:3, אֱזָר־נָא חֲלָצֶיךָ "gird up thy loins;" Job 40:7; Jer. 1:17.—(*c*) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sa. 2:4, אָזְרוּ חָיִל "they are girded with strength."

NIPHAL part. נֶאְזָר *girded*, Ps. 65:7.

PIEL, *to gird*, with two acc., one of the person, the other of the girdle, Ps. 18:33, 40, וַתְּאַזְּרֵנִי חַיִל לַמִּלְחָמָה "thou hast girded me with might for the war;" Ps. 30:12, וַתְּאַזְּרֵנִי שִׂמְחָה "thou hast girded (i. e. surrounded) me with gladness;" Isa. 50:11, מְאַזְּרֵי זִיקוֹת "girded (i. e. armed) with burning darts." As to the construction of verbs of this kind with two accus. compare Lehrg. § 219, 1.

HITHPAEL, *to gird oneself* (i. e. arm oneself), *to prepare for battle*, Isa. 8:9; with an accus. Ps. 93:1 (with strength).

אֶזְרוֹעַ i. q. זְרוֹעַ *an arm* (with Aleph prosthetic, compare p. 1), Jer. 32:21; Job 31:22.

אֶזְרָח m. (for זֶרַח with Aleph prosthetic)—

(1) *a native tree*, not transplanted into another soil, Ps. 37:35. The root is זָרַח, in the sense of *shooting forth*.

(2) *a native*, used in speaking of men, Lev. 16:29; 18:26, etc.

אֶזְרָחִי patron. n. [*Ezrahite*], a descendant of Ezrach (אֶזְרָח); used of Ethan, 1 Ki. 5:11; Ps. 89:1; and of Heman, Ps. 88:1. Both of these are said, 1 Ch. 2:6, to be the descendants of Zarah (זֶרַח) the son of Judah; and thus אֶזְרָח is to be taken only as another form of the same name, used only in its patronymic. As to the family of these men, see my arguments against Bertholdt (Einleit. p. 1974); Allg. Lit. Zeit. Ergänzungsbl. 1816, p. 646.

I. אָח construct אֲחִי, with suff. אָחִי ("my brother"), אָחִיךָ, אֲחִיכֶם pl. אַחִים (with dag. occult), const. אֲחֵי, with light suff. אַחֶיךָ, with grave suff. אֲחֵיכֶם, with suff. 3 pers. אֶחָיו for אַחָיו (comp. Lehrg. p. 602), A BROTHER. This word is undoubtedly primitive. Arab. أَخٌ, const. st. أَخُو, أَخِي, أَخَا, Syr. ܐܚܳܐ, Chald. אַח. It follows sometimes the analogy of verbs, ל״ה, sometimes that of verbs, ע״ע; comp. Lehrg. § 118. When used in a sense not quite strict, it is applied also to those who are not own brothers, as those who are children of one father by different mothers (Gen. 42:15; 43:3), or vice versâ to brothers by the same mother but by different fathers (Jud. 8:19), who when greater exactness is used, are called בֶּן אָב, בֶּן אֵם; see בֵּן. Sometimes emphatically used of brethren, both by the father and mother (Gen. 44:20), comp. Gen. 49:5, שִׁמְעוֹן וְלֵוִי אַחִים "Simon and Levi are (true) brethren," i. e. not only children of one mother, but brethren truly in disposition also.

The word *brother* is also of wider use amongst the Hebrews, and is used for—

(1) *any relative, kinsman*, Gen. 14:16, "his brother Lot," prop. his brother's son, Gen. 13:8; 29:12, 15.

(2) *a man of the same tribe*, 2 Sa. 19:13; e. g. used of the Levites, Num. 8:26; 16:10; Neh. 3:1.

(3) *one of the same people*, Jud. 14:3; Ex. 2:11; 4:18; used even of cognate peoples, e. g. of the Edomites and Hebrews, Gen. 9:25; 16:12; 25:18; Num. 20:14.

(4) *an ally, confederate;* used of people that were allied, as of the Tyrians and Hebrews, Am. 1:9; or of the same religion, Isa. 66:20 [here of the same nation].

(5) *any friend;* thus used of the friends of Job, Job 6:15, perhaps also Job 19:13, and of Solomon, who calls Hiram his brother, 1 Ki. 9:13; comp. Neh. 5:10, 14.

(6) *any other man*, united to us only by the tie of the human race, i. q. רֵעַ Lev. 19:17. Hence when preceded by אִישׁ, one...another. Gen. 13:11, וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו "and they separated the one from the other," Gen. 26:31; and indeed in this phrase it is even used of inanimate things resembling each other, if they be of the masculine gender (of feminines, in the same sense is used אִשָּׁה—אֲחוֹת), Ex. 25:20, וּפְנֵיהֶם אִישׁ אֶל־אָחִיו "and their faces (of the cherubim) shall be turned one to another" (gegeneinander), Ex. 37:9.

(7) tropically it expresses some similarity of disposition or manners, Job 30:29, "I am become a

brother of the jackals," i.e. I am forced to howl like a jackal; Pro. 18:9. Comp. fem. אָחוֹת [also אֲחֹוָה], and many compound proper names, as אֲחִימֶלֶךְ and the like [which follow almost immediately].

II. אָח interj. of lamentation (from the sound made), AH! ALAS! const. with a dat. Eze. 6:11; 21:20. In Arabic there is a root derived from this, أَحَّ to cry out, ah! again and again: see below, under אָחַח.

III. אָח f. Arab. إِخّ A GREAT POT, in which a fire was kept burning in the king's winter apartment, Jer. 36:22, 23. The orientals still use pots of this kind for warming instead of fire places, called in Pers. and Turk. تَنُور. They have the form of a large pitcher, and they are usually placed in a cavity in the middle of the room. When the fire is out, a frame like a table is put over the pot, covered with a carpet; and those who wish to warm themselves, sit on the ground, and cover their feet, legs, and even their belly, with the carpet. The root is אָחַח No. II.

אַח Ch. *brother;* pl. with suff. אֶחָיךְ Ezr. 7:18.

אֹחַ only in pl. אֹחִים prop. *howlings;* hence *howling animals* (comp. אִי No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. Uhu, Schuhut, French *hibou;* see אָח No. II. and the root אָחַח.

אַחְאָב ("father's brother"), *Ahab*, pr.n.—(1) king of Israel, B.C. 918—897, a man remarkable for his uxoriousness and idolatry, 1 K. 16:28 to 22:40. —(2) m., Jer. 29:21.

אַחְבָּן ("brother of the prudent," or for אַחְוָן "fraternal"), [*Ahban*], pr.n. of a man of the tribe of Judah, 1 Ch. 2:29.

אָחַד a root, derived from the numeral אֶחָד, not used in Kal, its place being supplied by יָחַד *to unite.*

HITHPAEL, *to unite, to join oneself together, to collect oneself;* Eze. 21:21, הִתְאַחֲדִי prob. "unite thyself (sword of three edges)," i.e. ravage with united powers, or (according to the laws of parallelism), "gather thyself together," i.e. attend! nimm dich zusammen. The opinion of a very acute interpreter, Chr. Bened. Michaëlis, is not to be despised, who regards the four first words of the verse as being those of a military commander: "*Conjunge te, dextrorsum!* (aciem) *strue, sinistrorsum!* Sammelt euch, rechts! stellt euch (Achtung!), links!" Fall together! right! to your post! left!

אֶחָד const. אַחַד ["and so before מִן Lev. 13:2 before עָשָׂר Gen. 32:23; and elsewhere, Gen. 48:22; 2 Sam. 17:22; Zec. 11:7"]; f. אַחַת (for אַחֶדֶת); in pause אֶחָת; a numeral having the power of an adj. ONE. Arab. أَحَدٌ (not أَحَد, as in Winer); f. إِحْدَى, Æth. አሐዱ: *ahadu* (not አሐድ: *ahad*, as in Winer also), Ch. and Syr. חַד, ܚܕ. The same radical letters are found in the Pehlevi *advek*, one, and without the third radical Daleth, Sansc. *eka*, and Pehlevi *jek*.

One has often the force of—(1) i. q. *the same*, Gen. 40:5; Job 31:15.

(2) *first*, but only so used in counting the days of the months, Ezr. 10:16, 17, בְּיוֹם אֶחָד לַחֹדֶשׁ "on the first day of the month." בְּאֶחָד לַחֹדֶשׁ "on the first day of the month," Gen. 8:5, 13; comp. μία τῶν σαββάτων, Act. 20:7. In counting years, the expression is שְׁנַת אַחַת, just as in Germ. das Jahr Eins, Zwey, etc., for das erste Jahr, etc., Dan. 9:1, 2; Ezr. 1:1. In other places, as Gen. 1:5; 2:11, אֶחָד does not lose the common idea of a cardinal, and the numbers follow one another as in Lat. *unus*, *alter*, *tertius* (Suet. Octav. 101).

(3) *some one*, אַחַד הָעָם "some one of the people;" לֹא, אֵין אֶחָד "no one." Hence very often—

(4) it acts the part of an indefinite article, especially in the later Hebrew, 1 Ki. 20:13, נָבִיא אֶחָד "a certain prophet," προφήτης τις; Dan. 8:3, אַיִל אֶחָד "a ram," ein Widder; 1 Ki. 19:4. So also when אֶחָד precedes, e.g. אֶחָד קָדוֹשׁ "a certain holy one," i.e. angel, τὶς ἄγγελος, Dan. 8:13. Sometimes also in the older books, Ex. 29:3; 1 Sa. 1:1; and followed by a genitive אַחַד הַבֹּרוֹת "one of the cisterns," i.e. some cistern, Gen. 37:20; comp. Job 2:10.

(5) *one only* of its kind, Job 23:13; Eze. 7:5; Cant. 6:9 (Arab. وَاحِدٌ only one, incomparable; وَحِيدٌ id A. Schultens on Job loc. cit. and 9:5).

(6) When repeated אֶחָד—אֶחָד it is *one...another*, Ex. 17:12; 18:3. It even occurs three times repeated, 1 Sa. 10:3; 13:17, 18. Also distributively of individuals, Nu. 13:2, אִישׁ אֶחָד אִישׁ אֶחָד "ye shall send one man to a tribe;" Nu. 34:18.

(7) כְּאֶחָד *as one man*, i.e. together. Ezr. 2:64, כָּל־הַקָּהָל כְּאֶחָד "the whole congregation together;" Ezr. 3:9; 6:20; Ecc. 11:6, שְׁנֵיהֶם כְּאֶחָד "both alike," alle beyde. Also i.q. "together, unitedly," Isa. 65:25; in the same sense is said כְּאִישׁ אֶחָד Jud 20:8; 1 Sa. 11:7; Ch. כַּחֲדָא.

(8) f. אַחַת ellipt. for אַחַת פַּעַם *one time, once*, 2 Ki. 6:10; Ps. 62:12.

(9) בְּאַחַת—(*a*) i.q. אַחַת No. 8, Num. 10:4.—(*b*) *suddenly* (mit einem Male), Pro. 28:18.—(*c*) i.q. כְּאֶחָד *altogether*, Jer. 10:8.

(10) לְאַחַד אֶחָד *one after another, one by one*, Isa. 27:12, and Ecc. 7:27, אַחַת לְאַחַת "one after another."

Note In the passage which has been unnecessarily discussed, Isa. 66:17, we should retain the common signification. It should thus be rendered, "who sanctify and purify themselves . . . אַחַר אַחַד after one," i.e. following one; the hierophant who presides over the rest in sacred rites. Comp. my Comm. on the passage.

Pl. אֲחָדִים.—(1) *the same*, Gen. 11:1; comp. Lat. *uni*, as *unis moribus vivere* (Cic. pro Flacco 26; Terent. Eun. ii. 3, 75).

(2) *joined in one, united*; Eze. 37:17, וְהָיוּ לַאֲחָדִים "and they shall be (the two sticks) joined in one."

(3) *some, a few*, Germ. einige, einzelne, Gen. 27:44; 29:20. Deriv. the verb אָחַד, also pr.n. אֵחוּד.

אָחוּ (*Milêl*), an Egyptian word denoting *marsh grass, reeds, bulrushes*, and any verdure growing in a marsh, Gen. 41:2, 18; Job 8:11. This word is not only used in Hebrew, but also in the Greek of Alexandria, in which it is written ἄχι, ἄχει; see the LXX., Gen. 41:2, 18; Isa. 19:7; also in the Wisdom of the son of Sirach (who lived in Egypt), chap. 40:16. Jerome in Comm. on Isa. loc. cit., "*quum ab eruditis quærerem, quid hic sermo significaret, audivi ab Ægyptiis hoc nomine lingua eorum* omne quod in palude virens nascitur *appellari*." The word is retained by the Coptic translator, who for the Greek Ἄχει wrote ⲡⲓ-ⲁϩⲓ. Compare the same, Num. 11:5 ["kindred are ⲁⲕⲉ, ⲟⲕⲉ bulrush, reed,"]; de Rossii Etymolog. Ægypt. p. 24; Jablonskii Opusc. ed te Water, tom. i. p. 45; tom. ii. p. 160. Celsius (ii. 340—346) indeed, and Alb. Schultens, on Job loc. cit., have sought an Arabic origin for this word, comparing أَوَاخِي *res pascuales*, from the root اخى to join together, as *juncus a jungendo*, and the Gr. σχοῖνος denotes both *rush* wrought into a cord, and *a cord* itself; but the former derivation is preferable.

אֵחוּד (for אֶחֻד "joining together"), [*Ehud*], pr.n. of a son of Benjamin, 1 Ch. 8:6, written in the parallel place, Gen. 46:21, אֵחִי.

אַחֲוָה f. *a declaration, a shewing* of opinion, Job 13:17. It is a verbal noun, conj. Hiph. from the root חָוָה, used in the Hebrew only in Piel, but in Chaldee in this conjugation likewise.

אַחֲוָה f. *brotherhood*, Zec. 11:14, denom. from אָח brother, which see.

אֲחוֹחַ [*Ahoah*], pr.n., 1 Ch. 8:4, for which there is verse 7, אֲחִיָּה. Patronymic is אֲחֹחִי [*Ahohite*], 2 Sa. 23:9, 28.

אַחֲוָיָה Ch. *a shewing, declaration*, Dan. 5:12; prop. Inf. Aph., from חָוָה.

אֲחוּמַי ("brother of," i.e. "dweller near waters"), [*Ahumai*], pr.n. m. 1 Ch. 4:2.

אָחוֹר m.—(1) *hinder part, rear, end.* Arab. أُخُرٌ id. Hence—(*a*) מֵאָחוֹר *from behind, behind*, opp. to מִפָּנִים 2 Sa. 10:9. Arab. مِنْ أُخُرٍ.—(*b*) לְאָחוֹר *backward*, Ps. 114:3, 5; with averted face (abgewandt), Jer. 7:24.—(*c*) בְּאָחוֹר *backward*; Pro. 29:11, "a fool uttereth all his anger, וְחָכָם בְּאָחוֹר יְשַׁבְּחֶנָּה but a wise man keepeth it back," drives it back, so that it returns to himself.—(*d*) אָחוֹר in acc. adv. Arab. أُخُراً *behind, on the back*, opp. to פָּנִים and קֶדֶם. Eze. 2:10, "and it (the roll) was written פָּנִים וְאָחוֹר before and behind," within and without; 1 Ch. 19:10; Ps. 139:5. Also, *backward*; Gen. 49:17, וַיִּפֹּל רֹכְבוֹ אָחוֹר "and his rider falleth backward;" Jer. 15:6. So often pleon. after verbs of returning, Ps. 9:4; 56:10; of turning back, 2 Sa. 1:22; Psa. 35:4; 40:15; and others of the same kind. Pl. *hinder parts*, Ex. 33:23; 26:12; 1 Ki. 7:25; Eze. 8:16.

(2) *the west* [the east being the quarter towards which one is supposed to look], Job 23:8; Isa. 9:11, וּפְלִשְׁתִּים מֵאָחוֹר "and the Philistines on the west." Compare שְׂמֹאל, תֵּימָן, יָמִין, קֶדֶם and C. B. Michaëlis, *Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ*, Hale, 1735, 4to, reprinted in Pott Sylloge Comment. 5, 80, seq. § 8. The same mode is followed by the Hindoos, the Mongols, and also the Irish [and all Celtic nations].

(3) *latter time, the future.* לְאָחוֹר hereafter, Isa. 41:23; 42:23.

אָחוֹת f. (for אֲחֶוֶת, from the masc. אָחוּ, which in Arab. and Chald. is the same as אָחִי), pl. with suff. אַחְיוֹתַיִךְ Eze. 16:55 (sing. אָחָה), and אֲחוֹתֵךְ Eze. 16:52 (sing. אֲחִיָּה, which is from the masc. אֲחִי), comp. Lehrg. p. 602.

A sister (Arab. أُخْتٌ, Syr. ܚܳܬܳܐ for ܐܚܳܬܳܐ, Ch. אֲחָת id.). It properly signifies an own sister, born

of the same parents, but (where accuracy of expression is not important) used also of a sister, *ὁμοπατρία*, Gen. 20:12; 2 Sam. 13:2, 5, or *ὁμομητρία*, *uterine*, Lev. 18:9, 11; 20:17. The Hebrews also called *sister*—

(1) *a female relative, kinswoman*, Job 42:11; Gen. 24:60, where the mother and brother say to Rebecca, אֲחֹתֵנוּ אַתְּ "thou art our sister."

(2) *one of the same tribe or people*, Nu. 25:18.

(3) *an ally*, a confederate city or state, Eze. 16:46; 23:31.

(4) after אִשָּׁה, *one ... another;* used also of inanimate things of the feminine gender, Ex. 26:3, "five curtains shall be joined אִשָּׁה אֶל אֲחֹותָהּ one to another;" verses 5, 6, 17; Eze. 1:9; 3:13.

(5) metaph. *sister* is used of anything very closely connected with us; Pro. 7:4, "say to wisdom, Thou art my sister;" Job 17:14. Compare the rest of the words which bear the signification of *propinquity*, especially אָב No. 6, אָח No. 7.

(6) *a spouse* is lovingly so called, Cant. 4:9, seq. Compare Tibull. iii. 1, 26.

אָחַז fut. יֹאחֵז (more rarely יֶאֱחֹז 1 Ki. 6:10; Ecc. 7:18).

(1) TO TAKE HOLD OF, TO SEIZE, specially with the hand. (Arab. أَخَذَ, Ch. and Syr. אֲחַד, ܐܚܕ.) Const. with an accus. of pers. or thing, Ps. 56:1; Jud. 12:6; also very often followed by בְּ, Ex. 4:4; Job 23:11; 2 Sa. 20:9. (Winer has made a mistake with regard to this passage, p. 46; it should be rendered, "and Joab's right hand took hold of Amasa's beard.") Metaph. it is ascribed to terror, fear (like *λαμβάνειν*), Ex. 15:14, חִיל אָחַז יֹשְׁבֵי פְּלָשֶׁת "terror seizes the inhabitants of Philistia;" verse 15; Ps. 48:7. It is also said vice versâ, *to take fright* (comp. Germ. die Flucht ergreifen), Job 18:20, קַדְמֹנִים אָחֲזוּ שָׂעַר "the ancients took hold of horror," for "horror took hold of them;" Job 21:6; Isa. 13:8, צִירִים וַחֲבָלִים יֹאחֵזוּן "they (the Babylonians) take hold of pangs and sorrows," for "pangs and sorrows take hold of them."

(2) *to take*, e.g. by hunting, fishing, Cant. 2:15.

(3) *to hold* something taken, followed by an acc. 1 Ch. 13:9; 2 Ch. 25:5; and בְּ, Gen. 25:26. Metaph. to embrace anything, with an acc., Job 17:9 (comp. *κρατέω*, Apoc. 2:25); with בְּ, 23:11. Part. pass. in an active signification, Cant. 3:8, אֲחֻזֵי־חֶרֶב "holding the sword." Compare as to this deponent use of passive participles, Lehrg. p. 309, 310 [Heb. Gram. § 49, 3. 2], and in this very verb Syr. ܐܚܝܕ holding, Æth. ኅዙዝ: *ehûs*, taken and holding.

(4) *to join*, and in pass. *to be joined, to adhere.* Verbs of *taking* and *holding* are very often thus applied in the sense of *adhering*, and *joining*, as things firmly joined together hold and sustain each other firmly; compare לָכַד and לָקַח in Hithp., and *ἔχομαι τινός*, I hold, depend on any thing; *ἐχόμενος* joined to any thing; and *αἱρέω*, whence Lat. *hæreo.* Eze. 41:6, וְלֹא יִהְיוּ אֲחוּזִים בְּקִיר הַבָּיִת "(that) they should not be joined (inserted) in the wall of the temple;" 1 Ki. 6:6. Hence—

(5) *to shut*, as the Syr. ܐܚܕ Neh. 7:3.

(6) *to cover* with timber, beams and boards, from the joining together of the beams and planks; 1 Ki. 6:10, "and he covered the house with cedar wood;" comp. תָּפַשׂ Hab. 2:19.

(7) *to take out, away* (from a great number), whence part. pass. *taken*, sc. by lot (like the synonymous word נִלְכַּד), Nu. 31:30, "from the half which belongs to the children of Israel thou shalt take one אֶחָז מִן הַחֲמִשִּׁים part taken out of fifty;" verse 47; 1 Ch. 24:6, בֵּית־אָב אֶחָד אָחֻז לְאֶלְעָזָר וְאָחֻז אָחֻז לְאִיתָמָר (where it should again be read with many copies אֶחָד אָחוּז) "one family (by lot) being taken for Eleazar, one for Ithamar," i. e. in casting lots they so arranged as to draw first a lot for a family of Eleazar, and then for a family of Ithamar.

NIPHAL—(1) pass. Kal No. 2, Eccl. 9:12.

(2) pass. No. 3, Gen. 22:13.

(3) *to make oneself possessor of any thing, to have possession of it*, Gen. 34:10; 47:27; Josh. 22:9, 19. Comp. Syr. ܐܚܕ to possess, and deriv. אֲחֻזָּה.

PIEL, *to shut*, like Kal No. 5, Job 26:9, "shutting (vailing with clouds), the face of his throne."

HOPHAL, *to be joined, fastened*, pass. Kal No. 4, 2 Ch. 9:18.

The derived nouns immediately follow.

אָחָז ("possessing, possessor"), pr. n.—(1) *Ahaz*, a king of Judah, cotemporary with Isaiah, Hosea, and Micah, who reigned from the year B.C. 744—728; a weak man, and devoted to idolatry, 2 Ki. 16:1, seq.; 2 Ch. 28:16, seq.; Isa. 7:1, seq.; 38:8; LXX. Ἄχαζ.—(2) 1 Ch. 8:35; 9:42.

אֲחֻזָּה f. *possession;* see Niphal No. 3; especially used of the possession of lands and fields, Lev. 27:24, לַאֲשֶׁר לוֹ אֲחֻזַּת הָאָרֶץ "whose is the possession of the land," who possesses that land. Verses 16, 21, 22. אֲחֻזַּת קֶבֶר "possession of a burying place," i. e. a burying place belonging to a family, Gen. 23:4, 9, 20; 49:30. In connection אֲחֻזַּת נַחֲלָה Nu. 27:7, and נַחֲלַת אֲחֻזָּה Nu. 35:2. Used of slaves, Lev. 25:45, 46.

אַחְזַי [*Ahasai*], pr.n. of a man, Neh. 11:13, for which there is in 1 Ch. 9:12 יַחְזֵרָה. Perhaps we should read in both places אַחְזְיָה.

אֲחַזְיָהוּ & אֲחַזְיָה ("whom Jehovah upholds"), pr.n.—(1) *Ahaziah*, king of Israel, son of Ahab and Jezebel (B.C. 897—895), 1 Ki. 22:40; 2 Ki. 1:2. LXX. Ὀχοζίας.—(2) *Ahaziah*, son of Jehoram, king of Judah (B.C. 884), 2 Ki 8:24; 9:16.

אֲחֻזָּם ("their possession"), [*Ahuzam*], pr.n. of a man, a descendant of Judah, 1 Ch. 4:6.

אֲחֻזַּת ("possession"), [*Ahuzzath*], pr.n. of a Philistine, a friend of king Abimelech, Gen. 26:26.

אָחַח an unused root.—I. Arab. أَحَّ onomatop. from the sound אָח, *to cry out ah! repeatedly*. In Hebrew perhaps, *to groan* (ächzen), *to howl*, whence אֹחִים. The Arabs have under the same root—

II. the signification of *heat, burning, anger*, in the word أَحَاحٌ, أُحَاحٌ, whence, perhaps, may be derived אָח, أُخٌّ a pot, a furnace. I had rather however take the signification of furnace, from the root أَجَّ to burn, to kindle as fire; Conj. II. to set on fire, أَجَّةٌ heat, etc. See נ.

אֵחִי [*Ehi*], see אֵחוּד.

אֲחִי (perhaps contracted from אֲחִיָּה), [*Ahi*], pr.n. m.—(1) 1 Ch. 5:15;—(2) 1 Ch. 7:34.

אֲחִיאָם (for אֲחִיאָב "father's brother"), [*Ahiam*], pr.n. m., 2 Sa. 23:33; 1 Ch. 11:33.

אֲחִידָה Ch. i. q. Heb. חִידָה, with Aleph prosthetic, *an enigma*, Dan. 5:12. Root חוּד.

אֲחִיָּה ("brother," i.e. "friend of Jehovah"), [*Ahiah, Ahijah*], pr.n.—(1) of a certain priest in the time of Saul, 1 Sa. 14:3, 8.—(2) 1 Ch. 8:7.—(3) 1 Ch. 11:36.—(4) 1 Ki. 4:3.—(5) 1 Ch. 26:20.—(6) 1 Ch. 2:25.—(7) 1 Ki. 15:27, 33.—(8) Neh. 10:27.—(9) a prophet living at Shiloh in the time of Jeroboam, 1 Ki. 11:29; 12:15; called אֲחִיָּהוּ 1 Ki. 14:6, 8; 2 Ch. 10:15.

אֲחִיהוּד ("brother," i.e. "friend of the Jews," for אֲחִי יְהוּד), [*Ahihud*], pr.n. m. Nu. 34:27.

אַחְיוֹ ("brotherly"), [*Ahio*], pr.n. m.—(1) 2 Sa. 6:3, 4.—(2) 1 Ch. 8:14.—(3) 1 Ch. 8:31; 9:37.

אֲחִיחוּד ("brother," or "friend of union"), [*Ahihud*], pr.n. m. 1 Ch. 8:7.

אֲחִיטוּב ("brother," or "friend of goodness"), [*Ahitub*], pr.n. m.—(1) 1 Sa. 14:3; 22:9—(2) 2 Sa. 8:17.—(3) 1 Ch. 5:37; Neh. 11:11.

אֲחִילוּד ("brother of one born," for אֲחִי יָלוּד), [*Ahilud*], pr.n. m. of the father of Jehoshaphat, 2 Sa. 8:16; 20:24; 1 Ki. 4:3.

אֹחִים; see אֹחַ.

אֲחִימוֹת ("brother of death"), [*Ahimoth*], pr.n. m. 1 Ch. 6:10; for which there is in the parallel places מַחַת.

אֲחִימֶלֶךְ ("brother of the king"), [*Ahimelech*], pr.n.—(1) a priest living at Nob, the father of Abiathar, the intimate friend of David (1 Sa. 21:2; 22:9; Ps. 52:2), and therefore slain by Saul. Different from this apparently may be—(2) *Ahimelech*, the son of Abiathar, one of the two high priests in the time of David, 2 Sa. 8:17; 1 Ch. 24:3, 6, 31. Korb, however (Winer Theol. Journal IV. p. 295), supposes, with a great deal of probability, that in 2 Sa. 8:17, for "Ahimelech, the son of Abiathar," we should read, "Abiathar, the son of Ahimelech;" from this erroneous reading he supposes that a mistake was introduced into the Chronicles.

אֲחִימָן ("brother of gift"), [*Ahiman*], pr.n. m.—(1) one of the Anakim, Nu. 13:22; Josh. 15:14, Jud. 1:10.—(2) 1 Ch. 9:17.

אֲחִימַעַץ ("brother of anger"), [*Ahimaaz*], pr.n. m.—(1) 1 Sa. 14:50.—(2) the son of Zadok, the high priest in the time of David, 2 Sa. 15:27, 36; 17:17, 20; 18:19, seq. It appears to be the same who is mentioned, 1 K. 4:15.

אַחְיָן ("brotherly"), [*Ahian*], pr.n. m., 1 Ch. 7:19.

אֲחִינָדָב ("liberal," or "noble brother") [*Ahinadab*], pr.n. m., 1 Ki. 4:14.

אֲחִינֹעַם ("brother of grace"), [*Ahinoam*] pr.n. f.—(1) 1 Sa. 14:50.—(2) 1 Sa. 25:43; 27:3, 30:5; 2 Sa. 2:2; 3:2.

אֲחִיסָמָךְ ("brother of support," or "aid"), [*Ahisamach*], pr.n. m., Ex. 31:6; 35:34.

אֲחִיעֶזֶר ("brother of aid"), [*Ahiezer*], pr.n. m.—(1) a captain of the Danites, Nu. 1:12; 2:25; 7:66.—(2) 1 Ch. 12:3.

אֲחִיקָם ("brother of the enemy"), [*Ahikam*],

pr. n. m., the father of Gedaliah, whom the Chaldees appointed governor of Judæa, 2 Ki. 25:22; Jer. 39:14; 40:5, seq.

אֲחִירָם ("brother of height"), [*Ahiram*], pr. n. m., Nu. 26:38; patronym. ־ִי ibid.

אֲחִירַע ("brother of evil"), [*Ahira*], pr. n. m., a captain of the tribe of Naphtali, Nu. 1:15; 2:29; 7:78, 83; 10:27.

אֲחִישַׁחַר ("brother of the dawn"), [*Ahishahar*], pr. n. m., 1 Ch. 7:10.

אֲחִישָׁר ("brother of a singer," or for אֲחִי יָשָׁר "brother of the upright"), [*Ahishar*], pr. n. m., 1 Ki 4:6.

אֲחִיתֹפֶל ("brother of folly"), [*Ahithophel*], pr. n. of a friend of king David, who conspired against him with Absalom, 2 Sa. 15—17.

אַחְלָב ("fatness," "fat;" hence, "a fertile place"), [*Ahlab*], pr. n. of a town in the tribe of Asher, Jud. 1:31.

אַחֲלַי Ps. 119:5, and אַחֲלֵי 2 Ki. 5:3, an optative particle, *oh that! would to God!* followed by a fut. Ps. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root חָלָה; Pi. חִלָּה פָנִים *to stroke the face, to caress, to beseech.* But perhaps it is rather compounded of אָח and לִי=לוּ.

אַחְלַי ("oh that"), [*Ahlai*], pr. n. m. and f. 1 Ch. 2:31; comp. 11:41.

אַחְלָמָה f., Ex. 28:19, the name of a precious stone; LXX. Vulg. ἀμέθυστος. Josephus (in whom there appears however some confusion in the order of words), ἀχάτης. This word appears to be a verbal of the conj. Hiph. from חלם to dream, perhaps from [the superstitious idea of] its causing dreams to those who wore it. An idea of a similar kind gives its rise to the name ἀμέθυστος, because of its [having the supposed power of] keeping away drunkenness from the wearers; compare Braun. de Vestitu Sacerdot. Heb. (ii. 16).

אַחְמְתָא Ezr. 6:2 [*Achmetha*], *Ecbatana.* [" The ancient orthography of this name is traced by Lassen (Ind. Biblioth. iii. 36), in the Sansc. *açvàdhana*, i.e. ἱπποστασία; the Sansc. *ç* passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Ispahan*." Ges. corr.—In Manuale]. The metropolis of Ancient Media, and the summer residence of the kings of Persia; situated in the same place where afterwards was, and still is Hamedan (همدان), the Parthian metropolis, which name has itself sprung from a softer pronunciation of the ancient word. The accounts given by travellers respecting the remains of this city have been collected by Hoeck (Veteris Mediæ et Persiæ Monumenta, page 144—155). If the word be Phœnicio-Shemitic, it means undoubtedly the same as חֲמַת (from the root חמה), and denotes *citadel, fortress;* if it be Persic, it is i.q. ابادان a cultivated place, and full of inhabitants. The former explanation, however, is preferable. [But see Ges. corr. above.]

אֲחַסְבַּי [*Ahasbai*], pr. n. of a man, 2 Sa. 23:34. The etymology is unknown. Simonis considers it to be contracted from אֶחֱסֶה בְּיָהּ "I flee to the Lord." [So Ges. in corr.].

אָחַר TO BE AFTER, BEHIND, TO STAY BEHIND (hinten seyn, hinten bleiben), hence *to tarry, delay.* In Kal it occurs once, 1 fut. וָאֵחַר Gen. 32:5. (Arab. أَخَّرَ Conj. II. to defer, to delay. Syr. Aphel and Shaphel, ܐܘܚܪ & ܫܘܚܪ id.)

Piel אִחַר Pl. אֵחֲרוּ for אִחֲרוּ Jud. 5:28, fut. יְאַחֵר—(1) *to retard, to delay* any one, Gen. 24:56; *to defer* any thing, Ex. 22:28, and by ellipsis, Deu. 7:10, "He will not delay (punishment) to him that hateth him."

(2) intr. i.q. Kal (Germ. lange machen), Jud. 5:28, "why do the wheels of his chariot tarry;" Ps. 40:18, אַל־תְּאַחַר "tarry not; Ps. 70:6; Gen. 34:19.

(3) *to tarry at any thing,* with עַל, Pro. 23:30, מְאַחֲרִים עַל הַיָּיִן "who tarry long at the wine," i.e. who drink till late at night. Comp. Isa. 5:11; Ps. 127:2.

The derivatives immediately follow, except אָחוֹר.

אַחֵר (with Dag. forte occult) f. אַחֶרֶת, Plur. אֲחֵרִים אֲחֵרוֹת (from the unused sing. אָחֵר with Kametz pure).—(1) adj. properly *following, another,* specially one who follows a first, second, (from the idea of following [compare *secundus a sequendo*]); Gen. 17:21, בַּשָּׁנָה הָאַחֶרֶת "in the following year, next year," folgendes Jahr; 1 Ki. 3:22. Hence generally, *another,* Gen. 4:25; 8:10, 12; 29:19 etc. etc. (Arab. آخَر id. Syr. ܐܚܪܝܢ, ܐܚܪܢܐ, Pl. ܐܚܪܢܝܢ, Ch. אָחֳרָן). אֱלֹהִים אֲחֵרִים "other gods," of idols, Deu. 6:14; 7:4; Jer. 1:16; 7:18, and very often. Sing. אֵל אַחֵר Ex. 34:14, and without אֵל Isa. 42:8, וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן "and I will not give my glory to another (God);" Isa. 48:11. Once apparently, adv. *elsewhere,* Psa. 16:4, (אֲשֶׁר

אַחֵר מָהָרוּ "who hasten elsewhere," sc. from the true God to idols. [In Ges. corr. this passage is taken as "*another* (god)."]

(2) [*Aher*], pr.n. of a man, 1 Ch. 7:12.

אַחַר prop. *what is behind, hinder part, extremity.* Hence—

(1) adv.—(*a*) of place, *behind*, in the background; Gen. 22:13, וְהִנֵּה אַיִל אַחַר נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו "and behold a ram behind," i. e. in the background (im Hintergrunde) "caught by its horns in a thicket." Not that Abraham beheld the ram *behind his back*, as it is commonly thought, with the Vulgate, but at a distance in the part which lay before his eyes, im Hintergrunde der Scene, and there is no occasion to read with the Sam., LXX., Syr. and 42. MSS. אֶחָד.—(*b*) adv. of time, *afterwards, then*, Gen. 10:18; 18:5; 24:55; 30:21, etc.

(2) prep.—(*a*) of place, *behind*, Cant. 2:9; Ex. 3:1, "behind the desert," i.e. to the west of the desert ["see in אָחוֹר No. 2"]; also *after.* הָלַךְ אַחַר פּ׳ *to follow* any one, Gen. 37:17; Job 31:7; מֵאַחַר pregn. prop. *from behind* (hinter [etwas] weg). Ps. 78:71, מֵאַחַר עָלוֹת הֱבִיאוֹ "from after the milch cattle he brought him," i.e. he brought him who had followed the cattle.—(*b*) of time, *after*, Gen. 9:28. אַחַר הַדְּבָרִים הָאֵלֶּה "after these things," i.e. afterwards, a formula of transition; Gen. 15:1; 22:1. Followed by an Infin. *after that*, Num. 6:19, אַחַר כֵּן prop. *after so*, i.e. after that it had so happened, i.e. afterwards, Lev. 14:36; Deu. 21:13.

(3) Conj. אַחַר אֲשֶׁר *after that*, Eze. 40:1; and without אֲשֶׁר Lev. 14:43; Job 42:7.

Note. Instead of אַחַר there occurs far more frequently Pl. אַחֲרֵי, for which see just below, and it is constantly used when suff. are joined with this word.

Pl. אַחֲרִים only in const. state אַחֲרֵי; with suff. אַחֲרַי, אַחֲרֵיהֶם, אַחֲרֵיכֶם, etc.—

(1) subst. *the hinder parts*, 2 Sa. 2:23, בְּאַחֲרֵי הַחֲנִית "the hinder end of the spear."

(2) Prep.—(*a*) of place, *behind*, Jud. 18:12 (here i.q. to the west); more frequently *after*, hinter, hinter (jem.) her, Lev. 26:33; 1 Sam. 14:37; 2 Ki. 19:21; (אֲשֶׁר) אַחֲרֵיהֶם "those who follow them," i. e. their flatterers, and parasites, Ps. 49:14. Hence it is joined to verbs of *going*, = *to follow*; הָיָה אַחֲרֵי פ׳ is *to follow* any one's side, Exod. 23:2; 2 Sa. 2:10; comp. 1 Ki. 1:7; Pro. 28:23, מוֹכִיחַ אָדָם אַחֲרַי חֵן יִמְצָא "he who following me (i. e. my precepts) rebukes a man, shall find favour."—(*b*) of time, *after*, Gen. 16:13; 17:8; followed by an inf. *after that*, Gen. 5:4.

(3) For conj. *after that*, commonly אַחֲרֵי אֲשֶׁר, Deu. 24:4; Josh. 9:16; 23:1; more rarely אֲשֶׁר is omitted, Lev. 25:48; once אַחֲרֵי כַּאֲשֶׁר Josh. 2:7.

(4) אַחֲרֵי־כֵן prop. *after* that things had *so* happened, i.e. afterwards, Gen. 15:14; 23:19; 25:26, etc. Comp. Syr. ܒܳܬܰܪܟܶܢ and ܒܳܬܰܪ ܗܳܟܶܢ. With the addition of אֲשֶׁר it becomes a conj. i.q. אַחֲרֵי אֲשֶׁר, like the Lat. *posteaquam* for *postquam*, Gen. 6:4; 2 Sa. 24:10. In the later [?] Hebrew there also occurs אַחֲרֵי זֹאת "after this," Job 42:16; Ezr. 9:10; compare Chald. אַחֲרֵי דְנָה Dan. 2:29, 45.

Comp. with other prep.—(1) מֵאַחֲרֵי, once מִן־אַחֲרֵי 1 Chr. 17:7, prop. *from after, from* (*being*) *after* (any thing), hinter (etwas) weg. It is used especially when one leaves what he has before followed, Num. 14:43; Deu. 7:4; 2 Sam. 20:2, also *from behind, after* (compare מִן No. 3); Josh. 8:2; Ex. 14:19; Jer 9:21; used of time, Eccl. 10:14. In Neh. 4:7, for this is לְ מֵאַחֲרֵי. Hence, מֵאַחֲרֵי כֵן *afterwards*, 2 Sa. 3:28; 15:1.—(2) אֶל אַחֲרֵי *after*, with verbs of motion, 2 Ki. 9:18, סֹב אֶל אַחֲרַי "return after me." 2 Sam. 5:23.—(3) עַל אַחֲרֵי Eze. 41:15, i.q. אַחֲרֵי. Comp. עַל.

אַחַר pl. const. אַחֲרֵי also Ch. (but by a Hebraism), Dan. 2:29, 45; 7:24. In the more pure Chaldee is used the prep. בָּתַר.

אַחֲרוֹן fem. אַחֲרֹנָה (from אַחַר with the adj. termination וֹן)—(1) *hinder, latter*, opposed to former, foremost, רִאשׁוֹן, Ex. 4:8; Deu. 24:3; Gen. 33:2, הַיָּם הָאַחֲרוֹן "the hinder (i. e. the western) sea," the Mediterranean, Deu. 11:24; 34:2; Joel 2:20.

(2) *after, later, following*, דּוֹר אַחֲרוֹן "after generation," Ps. 48:14; יוֹם אַחֲרוֹן "after-time," Pro. 31:25; Isa. 30:8. Pl. אַחֲרֹנִים *those who come after, posterity*, Job 18:20.

(3) *last*, Neh. 8:18; Isa. 44:6, "I (God) am the first and I am the last;" Job 19:35. Fem. אַחֲרֹנָה adv. *at last, last*, Dan. 11:29. Also בָּאַחֲרֹנָה Deut. 13:10, and לָאַחֲרֹנָה Num. 2:31; Eccl. 1:11, *at last, lastly.*

אַחְרַח (for אַחַר אָח "after a brother"), [*Aharah*], pr.n., 1 Ch. 8:1.

אֲחַרְחֵל ("behind the breastwork," wall, sc. born), [*Aharhel*], pr.n., 1 Ch. 4:8.

אָחֳרִי Ch. adj. fem. *another*, Dan. 2:39; 7:5, 6, for the common אָחֳרִית, Tav of the feminine gender being cast away by apoc., as רֵאשִׁי for רֵאשִׁית, מַלְכוּ for מַלְכוּת.

אָחֳרֵין Chald. adj. ["for אַחֲרֵן"], Dan. 4:5, עַד־אָחֳרֵין properly, *at the last*, i.e. lastly, at length. עַד is pleonastic, see this particle A, 1. ["אָחֳרֵן קרי."]

אַחֲרִית f.—(1) *the latter part, extreme part*, Ps. 139:9. More frequently used of time.—(*a*) *end*, Deu. 11:12; *issue, event*, latter state, Job 8:7; 42:12; Pro. 5:4, אַחֲרִיתָהּ מָרָה "her end (the adulterous woman's) is bitter," i. e. the latter state of those whom she seduces; comp. Pro. 23:32. Sometimes used of a happy issue or event, Pro. 23:18; 24:14.—(*b*) *latter time, future time*. The prophetic phrase should be noticed, בְּאַחֲרִית הַיָּמִים "in future days" [prop. the end of the days, or latter days], Isa. 2:2; Gen. 49:1; Mic. 4:1; Nu. 24:14; Dan. 10:14.

(2) ["concr."] *posterity*, Ps. 109:13; Am. 4:2; 9:1; Dan. 11:4.

אַחֲרִית f. Ch. i. q. the Hebrew אַחֲרִית No. 1 *b* Dan. 2:28.

אָחֳרָן Ch. adj., *another, other*, Dan. 2:11.

אֲחֹרַנִּית adv. *backward*, Gen. 9:23; 1 Sa. 4:18.

אֲחַשְׁדַּרְפְּנִים m. pl., Esth. 3:12; 8:9; 9:3, etc., *satraps*, the governors of the greater provinces amongst the ancient Persians, who held both civil and military power, and were, in the provinces, the representatives of the kings, whom they rivalled in magnificence. The particular parts of these provinces were governed by procurators (פַּחוֹת), while the satraps ruled the whole province. See Brisson, De Regio Pers. Principatu, i. § 168; Heeren, Ideen, tom. i. p. 489, seq. ed. 4. As to the etymology, many suppose this word to be compounded of the Persic آخش *akhesh* i. e. price, value (perhaps, excellence), ستْرب *satrap*, and the Chald. termination ־ָן. However, I have no doubt that the Hebrews expressed by this word the ancient and harsher Persic word itself, *Kshatrap*, (since, for *s* and *sh*, in the Zendish and Sanscrit *ksh* was often used; comp. *khshetrao*, *shetrao*, king, *khshesh* شش six), with the addition at the beginning of Aleph prosthet. and the termination ־ָן. In resemblance of the same harsher form, the Greek ἐξατράπης is formed in Theopompus. See אֲחַשְׁוֵרוֹשׁ· [The etymology of the Persic word אֲחַשְׁדַּרְפָּן has been excellently unfolded by Silv. de Sacy (Mémoires de l'Institut, Cl. d'Histoire et de Littérature Ancienne, ii. p. 229); he regards it to be compounded of the *Kshetr* empire, province, and *ban*, بان keeper, prefect, lord. Ges App.] ["The genuine form of this word, which has lately been found in an ancient Indian inscription, is *ks'atrapa*, i. e. warrior of the host; see Gött. Gel. Anz. 1839, p. 805, seq.; Lassen, Zeitschr. f. d. Morgenl. iii. 161. To this harsher form corresponds the Greek ἐξατράπης, ἐξαιθράπης (Boeckh. Corp. Inscr. No. 2691, c.), whence arose by degrees the softer σατράπης." Ges add.]

אֲחַשְׁדַּרְפְּנִין Ch. m. pl. i. q. Heb., Dan. 3:2, 3, 27; 6:2, 3.

אֲחַשְׁוֵרוֹשׁ *Ahasuerus*, apparently the Hebrew form of the name *Xerxes*. It occurs Est. 1:1, and frequently in that book; also, Ezr. 4:6 (where, from the date, Cambyses must be understood), and Dan. 9:1 (of Astyages, the father of Darius the Mede). As to the etymology, I formerly was of the opinion myself that this word is compounded of Persic آخش prize (see אֲחַשְׁדַּרְפְּנִים), the syllable ور *war*, denoting possessor, and the termination ش *esh* (e.g. *Darab Darabesh*, דָּרְיָוֶשׁ). But the true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyarshá*, or *Khshwershe*. This appears to be for شيرشاه, i.e. *lion-king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing Aleph prosthet. made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshéhióh* = *Shah*, king, *khshatrap*=*Satrap*. See St. Martin in the Journal Asiatique, iii. p. 85; Champollion, Précis du Système Hieroglyph. tableau général, tab. vii. 2, p. 24; Grotefend, in Heeren Ideen, ed. 4, i. 2, p. 348, seq.; and my remarks in Thes. p. 75. ["Lassen, üb. d. Keilschrift, p. 167."]

אֲחַשְׁרֹשׁ Est. 10:1, כתיב for אֲחַשְׁוֵרוֹשׁ·

אֲחַשְׁתָּרִי (no doubt, "muleteer," a word apparently of Persic origin. See the following word), [*Haahashtari*], pr. n. m., 1 Ch. 4:6.

אֲחַשְׁתְּרָנִים pl. m. *mules*. Persic ستار *estar*, استر *ester*, mule, from the old and harsh form *ekhshter*. ["Sansc. *açwatara*."] See the remarks a little above. There is added, by epexegesis, sons of mares, Est. 8:10. ־ָן is put as a termination, as in אֲחַשְׁדַּרְפְּנִים·

אַחַת see אֶחָד·

אַט (from the root אָטַט) subst. m.—(1) *a gentle sound, murmur, sigh*, and pl. concr. אִטִּים *whisperers*, i. e. νεκρομάντεις, ventriloquists, by the murmur of an artificial voice imitating the voice of the spirits of the dead (see under אוֹב), Isa. 19:3.

(2) *a gentle going, a gentle flow, a gentle mode of acting*, whence אַט, לְאַט, commonly adv *gently, slowly*, used of the gentle and slow pace of one mourning, 1 K. 21:27; used of water flowing gently,

Isa. 8:6.—לְאִטִּי prop. "at my slow pace," nach meiner Gemächlichkeit, allgemach, Gen. 33:14.—Used of acting and speaking, 2 Sa. 18:5, לְאַט לִי לַנַּעַר "deal gently for me with the youth;" Job 15:11, וְדָבָר לָאַט עִמָּךְ "and a word gently spoken to thee."

אָטַד an unused root. Arab. *to be firm*, Conj. II. *to make firm, to establish.*

אָטָד m., *buckthorn* (*Rhamnus paliurus* Linn.), so called from the firmness of its roots, Jud. 9:14,15; Ps. 58:10 (Arab. أَطَد, i.q. the more frequent عوسج).

אֵטוּן (by a Syriacism for אֱטוּן) m., *thread, yarn*, of linen or cotton, Garn (Ch. string, cord). Once found, Pro. 7:16, "coverings of Egyptian thread," which was of the greatest fineness, and as highly esteemed as Turkish yarn is now (Türkisches Garn) in Germany. Compare Cels. Hierob. i., 89, seq. Alb. Schultens compares Gr. ὀθόνη, ὀθόνιον (linen garment). Root אָטַן.

אָטַט an unused root.—(1) أَطَّ *to utter a gentle sound*, used of the sighing sound of a wearied camel; of the rumbling of the bowels when empty and hungry (τρύζειν). Compare my remarks on Isa. 19:3.

(2) *to go gently;* see אַט No. 2.

אָטַם TO SHUT, TO CLOSE UP, TO STOP, e.g. the mouth, the ears, Pro. 17:28; 21:13; חַלּוֹנוֹת אֲטֻמוֹת, Eze. 40:16; 41:16, 26, "closed windows, with shut lattices," the bars of which being let into the wall and planks, could not be opened and shut at pleasure. LXX. θυρίδες δικτυωταί. Symm. τοξικαί. Comp. 1 K. 6:4. Comp. Arab. أَطَم, to put a curtain over a window.

Hiphil id., Ps. 58:5.

אָטַן r. not used; perhaps *to bind, to bind together;* kindred to the root אָטַם. Arab. أَصَن, the cords of a tent. Hence אֵטוּן.

אָטַר fut. יֶאְטַר TO SHUT, once Ps. 69:16. Arab. أطر to make a hedge, to inclose with a hedge. Kindred roots are עָצַר, חָצַר, אָצַר. Hence—

אָטֵר ("shut," "bound," perhaps "dumb"), [*Ater*], pr.n.m.—(1) Ezr. 2:16; Neh. 7:21.—(2) Ezr. 2:42; Neh. 7:45.

אִטֵּר m. adj., *shut, bound*, i.e. impeded; Jud. 3:15; 20:16, אִטֵּר יַד יְמִינוֹ "bound in the right hand," i.e. who could not well use the right hand, left-handed; Arab. أَطَّرَ V. to be hindered; compare عقد to bind, which is applied to an impediment in speech. [So in Eng. *tongue-tied.*]

אַי constr. אֵי—(1) adv. of interrogation, WHERE? with suff. אַיֶּכָּה "where art thou?" Gen. 3:9; אַיּוֹ "where is he?" Ex. 2:20; אַיָּם "where are they?" Isa. 19:12. More often with ה parag. אַיֵּה which see. Arab. أَيْ is pron. interrog. *who?* f. أَيَّةُ. So also the Æth. አይ: Comp. Germ. wo, and Engl. *who.*

[This appears to have been formed by the rejection of Nun from אַיִן (whence מֵאַיִן *whence?*), and this appears to be the same word as אַיִן negative; just as many negative words are applied afterwards to the sense of interrogation (compare Lat. *ne;* Germ. nicht wahr?). אַי is therefore, properly, *there is not present* (i.q. אֵינֶנּוּ, comp. Job 14:10), interrogatively, *is there not present?* which is nearly the same as *where is?* אַיִן No. I. and II. are in this manner very closely joined. Comp. Heb. Gram. § 150. Ges. App.]

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as אֲשֶׁר gives them a relative sense. Comp. Germ. wovon? for von welchem? Hence—(*a*) אֵי זֶה *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, אֵי זֶה הַדֶּרֶךְ הָלַךְ "by what way did he go?" (or *ubi viæ? quorsum viæ?* See אֵי מִזֶּה under (*b*); 2 Ki. 3:8; 2 Ch. 18:23; Job 38:24; and without an interrogation, Jer. 6:16; Eccl. 11:6. In other places it is *where?* (from זֶה here), Job 28:12; Est. 7:5. Sometimes written together אֵיזֶה, see below. —(*b*) אֵי מִזֶּה *whence?* (from מִזֶּה, hence), Gen. 16:8; 1 Sa. 30:13; Jon. 1:8, אֵי מִזֶּה עַם אַתָּה "from what people art thou?" 2 Sa. 15:2, אֵי מִזֶּה עִיר אַתָּה "from what city art thou?" (Pr. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. i. 170, πόθεν ἀνδρῶν.)—(*c*) אֵי לָזֹאת *why? wherefore?* (from לָזֹאת therefore), Jer. 5:7.

Note. Some other particles have אֵי very closely joined to them, so that they coalesce into one word, אֵיךְ, אֵיכָה, אֵיכֹה, אֵיפֹה, which see. This particle is used in the same manner by the Syrians, in ܐܝܟܢܐ how? ܐܝܟܐ whence? ܐܝܢܐ who? what? So in Ch. אֵידֵין who then? f. אֵידָא. So in Æth. አይቴ: where? how? With Nun parag. אַיִן where? and contr. אָן, which see. [But see above.] Pro. 31:4, the reading in קרי is לְרוֹזְנִים אֵי שֵׁכָר, to be rendered

"and (it is not) for princes (to say) where is strong drink?" [See אֵי No. 1.]

I. אִי contr. for אֱוִי (as כִּי for כְּוִי, רִי for רְוִי, comp. Lehrg. p. 510), m. (f. perhaps, Isa. 23:2), pl. אִיִּים, once אִיִּן, Eze. 26:18.

(1) pr. *habitable*, or *inhabited land* (from the root אָוָה No. I, 1), as opposed to water, the sea, and rivers; Isa. 42:15, שַׂמְתִּי נְהָרוֹת לָאִיִּים "I will turn the rivers into habitable land;" compare Isa. 43:19; 50:2. Hence—

(2) *maritime land*, whether the sea coast of a continent, or an island; like the Indian Dsib, which denotes both shore, and also an island. Specially—(*a*) *the sea shore*, Isa. 20:6; 23:2, 6; Eze. 27:7, אִיֵּי אֱלִישָׁה "the coasts of Elishah," i.e. Peloponnesus, or Greece.—(*b*) *an island*; Jer. 47:4, אִי כַפְתּוֹר "the island of Capthor," i.e. Crete; אִיֵּי כִתִּים "the islands of the Chittim;" Eze. 27:6; Jer. 2:10; comp. Esth. 10:1, where אִיֵּי הַיָּם are opposed to the continent. The plural is very often used generally of maritime and transmarine regions (Jer. 25:22, by epexegesis, הָאִי אֲשֶׁר בְּעֵבֶר הַיָּם), and hence of those very far remote, Isa. 24:15; 40:15; 41:1, 5; 42:4, 10, 12; 49:1; 51:5; especially used of the coasts of the Mediterranean sea, Ps. 72:10; Dan. 11:18, which are called more definitely אִיֵּי הַיָּם Isa. 11:11, and אִיֵּי הַגּוֹיִם Gen. 10:5; Zeph. 2:11. Eze. 27:15, the Indian Archipelago is to be understood.

II. אִי contr. for אֱוִי from the root אָוָה No. II, compare above אִי island;—(1) pr. *howling*, *cry*. Hence as a concrete, *a howler*, i.e. a jackal; Arab. ابن آوى pl. بنات آوى son, daughters of howling, Pers. شغال *Shakal*. It is so called from its nocturnal cry, which is like the scream of an infant. Damiri in Bochart. Hieroz. tom. i. p. 843. It only occurs in pl. אִיִּים Isa. 13:22; 34:14.

(2) interj. i.q. אוֹי *woe!* with a dat. Ecc. 10:16; 4:10, where several editions read unitedly, אִילוֹ "woe to him."

III. אִי adv. *not*. It occurs in Job 22:30, and in proper names אִי־כָבוֹד ("inglorious"), 1 Sa. 4:21, and אִיזֶבֶל. It is of more frequent use in the Rabbinic, especially in forming adjectives with a privative signification (just as in Germ. un, ohn [Eng. *in*, *un*], for the same purpose), and in the Æthiopic, in which ኢ is also prefixed to verbs. I have no doubt that it is shortened from אַיִן (see the root אַיִן), like *a* privative in Greek, and in Sansc. from *an*.

אִי־כָבוֹד ("inglorious"), [*I-chabod*]; see אִי No. III.

אָיַב TO BE AN ADVERSARY TO ANY ONE, TO PERSECUTE HIM AS AN ENEMY, TO HATE. (The original idea I believe to be that of breathing, blowing, puffing, an idea often applied to anger and hatred, prop. anschnauben; compare my remarks on the letter ה. ["Kindred is אָהַב in which the idea of *breathing after* passes over into that of desire and love"]). The finite verb occurs once, Ex. 23:22. But of very frequent use is the part. אֹיֵב *an adversary*, *an enemy*, *a foe*, Gen. 22:17; 49:8; sometimes it retains the proper construction of a participle, 1 Sa. 18:29, אֹיֵב אֶת־דָּוִד "an enemy of David."—f. אֹיֶבֶת *a female enemy*, collect. used of enemies (comp. Lehrg. 477), Mic. 7:8, 10. Hence אִיּוֹב and—

אֵיבָה (contr. for אֲיֵבָה, as אֵימָה for אֲיֵמָה) f., *enmity*, *hostile mind*, Gen. 3:15; Nu. 35:21.

אֵיד m., prop. *a burden*, *load*, by which one is oppressed, or crushed; (root אוּד No. 2); whence—

(1) *heavy misfortune*, *calamity*, Psa. 18:19; Job 21:30.

(2) *destruction*, *ruin*, Job 18:12; 21:17; 30:12. אֵיד אֵל "destruction of God," i.e. sent by God.

אַיָּה f. (for אַוָּיָה, from the root אָוָה No. II.), prop. *cry*, *clamour*, hence—

(1) some unclean *clamourous bird* of prey, Lev. 11:14, Deu. 14:13, to which very great acuteness of sight is attributed. Job 28:7. LXX. and Vulg. sometimes render it *vulture*, sometimes *kite*. Nor is the opinion of Bochart improbable (Hieroz. ii. p. 193, seq.) that it is a kind of falcon, called by the Arabs يويو ["i.e. *falco æsalon*"] now called *smirle*, *emerillon* [Eng. *merlin*]. However, the Hebrew word may perhaps be more comprehensive, and include all the hawk or falcon tribe, whence Lev. and Deu. locc. citt. there is added לְמִינָהּ.

(2) [*Ajah*, *Aiah*], pr. n. m.—(*a*) Gen. 36:24.—(*b*) 2 Sa. 3:7; 21:8.

אַיֵּה i.q. אֵי *where?* with הָ parag., as in הֵנָּה, הֵן, Gen. 3:9; 18:9, etc., and without an interrogation, Job 15:23, "he wanders for bread אַיֵּה where (it may be")).

אִיּוֹב pr. n., *Job*, an Arab of the land of Uz, a man remarkable both for his wealth and piety, tried by God with calamities of every kind; mentioned only [in the Old Test.] in the book that bears his name, and in Eze. 14:14, 20; LXX. Ἰώβ, Arab. أَيُّوب. The name properly signified a man *persecuted* (from the root אָיַב, as יִלּוֹד one born, from יָלַד), and it

appears to refer to the calamities which he endured. Others take it as *serio resipiscens*, i.q. Arab. أوّاب (from the root אוב, آب to return); comp. Kor. Sur. xxxviii. 40—44, but see against this opinion in Thes. p. 81, col. 1.

אִיזֶבֶל f. (prob. "without cohabitation," i.e. ἄλοχος, Plat. p. 249, B, chaste, modest; comp. Agnes, a very suitable female name, and not to be estimated from the conduct of the celebrated Jezebel of Tyre): *Jezebel*, *Isabella*, pr. n. of a celebrated woman, daughter of Ethbaal, king of Tyre, and wife of Ahab, infamous for her idolatry, and cruel persecution of the prophets, 1 Ki. 16:31; 18:4, 13; 21:5, seq.; 2 Ki. 9:7, seq.

אֵיזֶה *where?* Job 38:19, 24; comp. of the interrogative particle אֵי (see under that word, No. 2,) and זֶה this.

אֵיךְ *how?* abbreviated from אֵיכָה, Gen. 26:9. Often of lamentation, (*alas*) *how!* Ps. 73:19; Isa. 14:4; Ecc. 2:16; without an interrogation, Ruth 3:18; 2 Ki. 17:28.

אֵיכָה (from אֵי No. 2, and כָּה i.q. כֹּה so, here), —(1) *how?* Deu. 1:12.

(2) *where?* Cant. 1:7. Often used in lamenting and deploring (as אֵיךְ), Isa. 1:21; Lam. 1:1; without an interrogation, Deu. 12:30.

אֵיכֹה *where?* without an interrogation, in one passage, 2 Ki. 6:13, where in קרי there is אֵיכוֹ.

אֵיכָכָה (Milêl), *how?* Cant. 5:3; Est. 8:6; from אֵי and כָּכָה=כָּה, כה so.

אַיִל; see the root אול.

אַיָּל m., *a stag*, *hart*, Deu. 12:15; 14:5; Isa. 35:6; pl. ־ִים Cant. 2:9, 17. Always of the masc. gen., but in Ps. 42:2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form אַיֶּלֶת, אַיָּלָה. Ch. and Syr. id.; Arab. إيّل wild goat, mountain goat, chamois; Æth. ሐየል:, an orthography which confirms the relation of the roots אול and חול. As to the etymology אַיָּל is as it were intensive of the word אַיִל, prop. therefore it denotes *a great ram*, אַיָּלָה *a large she-goat*. The Hebrews appear to have called several species of deer and gazelles, some of which have horns twisted like those of a ram, *great rams*, or *wild rams*, as in German they are called Bergziegen, wilde Ziegen, and in Latin they are called *capreæ*, from their likeness to a goat, *capra*. LXX. always ἔλαφος.

אַיִל m.—(1) *a ram*, from its curved and twisted horns; see the root אול and אַיִל, which properly has the sense of rolling, or twisting, Gen. 15:9; pl. אֵילִים Ex. 25:5, and אֵלִים Job 42:8. Intensive of this is אַיָּל.

(2) a term in architecture, *crepido portæ*, or the projecting ledge surrounding a door at the top and the two sides, often adorned with columns on each side, with a frieze above, with a projection below, die verzierte Einfassung der Thür mit Säulenpfosten, Fries und Sockel. 1 Ki. 6:31; Eze. 41:3; compare Eze. 40:9, 21, 24, 26, 29, 33, 36, 37, 48, 49. In pl. אֵילִים *crepidines*, or projections in front of a building, commonly ornamented with columns or palm trees, between which are spaces occupied by windows, Eze. 41:1; 40:10, 14, 16, 38; comp. verses 26, 31, 34, 37. The ancient versions sometimes render it *posts*, sometimes *columns*; Aquila κρίωμα, as if ram's-horn-work, i.e. the volutes of columns, especially those of the Corinthian order, elsewhere called κριός; see the copious remarks in Thes. p. 43—45. As to the etymology, it is either prop. *a projection*, *prominence*, Vorsprung, from the root אול No. 3, or else, following Aquila, we must regard אַיִל prop. as denoting the capitals of columns, so called from the volutes resembling ram's horns; hence applied to the whole post or column. Comp אֵילָם.

אֱיָל m, *strength*, *might*. Once found Ps. 88:5. Root אול No. 2.

אַיִל pl. אֵילִים m., prop. *strong*, *robust*.

(1) pl. *mighty ones*, *leaders*, *nobles of a state*, Ex. 15:15; Eze. 17:13; 2 Ki. 24:15 (in קרי). See אול No. 2, 3.

(2) *a strong*, *robust tree*, like δρῦς, specially, the oak or terebinth; sometimes the palm, i.q. אֵלוֹן, אֵלָה. which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. אֵיל פָּארָן; LXX. τερέβινθος τῆς Φαράν Pl. אֵילִים, אֵלִים Isa. 1:29; 57:5; 61:3.

אַיָּלָה f., *a hind*, and perhaps also *caprea*, wild she-goat; two kinds of animals, which are hardly distinguished in the common use of the language, Gen. 49:21. Pl. אַיָּלוֹת, const. אַיְלוֹת 2 Sa. 22:34; Cant. 2:7.

אַיָּלוֹן (from אַיָּל, "of" or "belonging to a stag"), [*Ajalon*, *Aijalon*], pr. n. of a place, so called from abounding in stags, like the Germ. Hirschau, Hirschfeld. This was the name—(1) of a town of the Levites, in the tribe of Dan, Josh. 10:12; 19:42; 21:24; Jud. 1:35. [See Robinson, iii. 63.]—(2) a town in the tribe of Zebulon, Jud. 12:12.

אֵילוֹן ("oak," see אֵלוֹן), [*Elon*], pr.n.—(1) of a town in the tribe of Dan, Josh. 19:43; 1 K. 4:9.

(2) masc.—(*a*) Gen. 26:34; 36:2.—(*b*) Gen. 46:14.—(*c*) Jud. 12:11.

אֵילוֹת ("trees," "a grove," perhaps, of palm trees, see under אֵלָה), 1 Ki. 9:26; 2 Ki. 16:6, and **אֵילַת** (for אֵלָה Lehrg. p. 467, used coll. for אֵילוֹת), Deu. 2:8; 2 Ki. 14:22; 16:6 (*bis*) *Eloth, Elath*, pr.n. of a city of Edom, situated on the eastern gulf of the Red Sea, which is hence called the Elanitic gulf. After the Edomites were conquered (2 Sa. 8:14), David took possession of it, and Solomon afterwards held it; and hence his fleet sailed to Ophir, 1 Ki. 9:26. It was afterwards recovered by the Edomites, but Uzziah again added it to the kingdom of Judah, 2 Ki. 14:22; but Rezin, king of Syria, again drove the Jews thence, 2 Ki. 16:6, and they never again possessed it. It is called by Josephus, Εἰλάνη: Ἔλανα, by Ptolemy; Ælana, by Pliny, vi. 32, § 38. See Relandi Palæst. p. 217, 554, seq.; Le Quien, Oriens Christ. tom. iii. p. 758. In Arabian writers it is called أَيْلَة. Among the moderns, E. Rüppell, of Frankfort, was the first to visit its ruins, which he did lately, and mentions that they are now called Gelena. A neighbouring castle with the modern town, which is shaded by a palm grove (compare Strab. xvi. p. 776, Casaub.), is called عقبة i.e. mountain. See v. Zach, Correspondence Astronom., vii. 464.

אֱיָלוּת f. i.q. אֱיָל prop. *fortitude, strength*, hence *aid*, Ps. 22:20. Root אול No. 1.

אֵילָם pl. אֵילַמִּים and אֵילַמּוֹת, a term in architecture which it is very difficult to define. It appears to have signified *the projection of a pediment*, Gesimse. It is clearly distinguished from אוּלָם, with which many confound it, in Eze. 40:7, seq. The אֵילַמִּים were carried round a building, and they are almost always joined with אֵילִים. See Eze. 40:16, 22, 26, 29. ["Compare Boettcher, Proben, p. 319."]

אֵילִם ("trees," perhaps, palm grove), [*Elim*], pr.n. of a station of the Israelites in the desert, their second station after they came out of Egypt, "where were twelve wells and seventy palm trees," Ex. 15:27; 16:1; Num. 33:9. With ה parag. אֵילִמָה Ex. 15:27. Geographers compare a valley of that region, called Garendel [Wady Ghŭrŭndel], but Ehrenberg informed me that he found a valley, called عالِيم, in that neighbourhood, in which word it is very probable that there is a trace of the ancient name.

אִילָן Ch. m., *tree*, Dan. 4:7, 8, seq. Syr. ܐܝܠܢܐ id. It answers to the Hebrew אֵלוֹן; but the Chaldee word has a wider use.

אֵילַת see אֵילוֹת.

אַיֶּלֶת f. i.q. אַיָּלָה (to which it is as a const.), *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, עַל־אַיֶּלֶת הַשַּׁחַר "on the hind of the dawn." These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. Comp. קֶשֶׁת 2 Sa. 1. "Hind of the dawn," prob. was the morning sun itself shedding its first beams, which the Arabians call gazelle; comparing, according to the use of the language, the rays to horns (see קָרַן). See Schultens on Job, p. 1193; on Har. Cons. v. p. 163.

אָיַם an unused root. Ch. and Talmud. אַיֵּם *to frighten*. The proper sense of the root appears to me to be *to stupify* (verstummen machen), comp. the root דָּהַם, הָמַם. Perhaps we should also compare עָיַם, which see. Hence—

אָיֹם f. אֲיֻמָּה adj. *terrible, formidable*, Hab. 1:7; Cant. 6:4, 10, and—

אֵימָה (for אֲיֻמָּה), f. *terror*, Deu. 32:25. Followed by a genitive of the causer of terror to others. Pro. 20:2, אֵימַת מֶלֶךְ "terror of a king," which the royal majesty causes. Job 33:7, אֵימָתִי "my terror," i.e. which I cause. With ה parag. אֵימָתָה Ex. 15:16. Pl. אֵימוֹת Ps. 55:5.

Pl. אֵימִים—(1) *terrors*, Ps. 88:16.

(2) *idols*, Jer. 50:38; so called from the terror which they cause to their worshippers. Comp. מִפְלֶצֶת.

(3) *Emim*, pr.n. of a very ancient people, who are mentioned as having occupied the land of the Moabites before them, Gen. 14:5; Deu. 2:11.

אָיַן an unused root, signifying the same as און, which see. Hence—

I. **אַיִן** const. st. אֵין prop. subst. *nothing, emptiness, vacuity*. Isa. 40:23, הַנֹּתֵן רוֹזְנִים לְאָיִן "who bringeth princes to nothing." Hence adv.—

(1) *nothing*. Often including the verb subst. 1 Ki. 8:9, אֵין בָּאָרוֹן רַק שְׁנֵי לֻחוֹת הָאֲבָנִים "there was nothing in the ark besides the two tables of stone," Ps. 19:7; Ex. 22:2.

(2) *not*, including also the verb subst. *is not, was not, are not, were not*, etc. i.q. לֹא יֵשׁ, Arab. لَيْسَ, Aram. ܠܰܝܬ, לֵית, לַיִת, ⲙⲙⲛ. Num. 14:42, אֵין יְ׳

יְהוָֹה בְּקִרְבְּכֶם "because Jehovah is not among you." Jud. 21:25, "in those days אֵין מֶלֶךְ בְּיִשְׂרָאֵל there was not a king in Israel." Gen. 37:29, אֵין יוֹסֵף בַּבּוֹר "Joseph was not in the cistern." Ps. 10:4; Ex. 12:30; Lev. 13:31. In those phrases in which יֵשׁ is used affirmatively, in the same when negative, אֵין is used, as יֶשׁ לְאֵל יָדִי Gen. 31:29, and אֵין לְאֵל יָדֵנוּ Neh. 5:5. Moreover, it should be observed—(*a*) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as אֵינֶנִּי "I (am, was, will be), not;" אֵינְךָ "thou (art, wast, wilt be) not;" אֵינֶךָּ, אֵינֶנּוּ, אֵינֶנָּה, אֵינְכֶם, אֵינָם, and in the pl. form (as if from אֵינִים) אֵינֵימוֹ ,אֵינֶמוֹ, Ps. 59:14; 73:5.—(*b*) When the verb substantive, from the usage of the language, is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, "behold a he-goat came from the west upon the face of the whole earth וְאֵין נֹגֵעַ בָּאָרֶץ and did not touch the ground," i.q. לֹא נָגַע. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, תֶּבֶן אֵין נִתָּן "straw was not given," i.q. לֹא נִתַּן. Thus often as a circumlocution, *no one*, Josh. 6:1, אֵין יוֹצֵא וְאֵין בָּא "there (was) no one going out, nor (was there) any one coming in," i.e. no one went out and no one came in. Lev. 26:6; Isa. 5:29. Very rarely, and not without solecism, it is joined to a finite verb; Jer. 38:5, כִּי אֵין הַמֶּלֶךְ יוּכַל אֶתְכֶם דָּבָר "for the king avails nothing against you." Job 35:15: and even the particle יֵשׁ, Ps. 135:17, אֵין־יֶשׁ רוּחַ בְּפִיהֶם "there is no breath in their mouth." It would be more correct to write in both places לֹא. In like manner, however, the more modern Arabs write ليس for لا.—(*c*) אֵין לִי *there is not to me*, for I have not, I had not. Lev. 11:10; 1 Sa. 1:2, like the Arab. ليس لي. Followed by a gerund it is often equivalent to *non licet*, it is not allowed, like οὐκ ἔστιν for οὐκ ἔξεστιν, and Arab. كان لي "there is to me," for, "it is permitted to me," Koran iv:94, x. 100; Est. 4:2, אֵין לָבוֹא "it is not lawful to go in." Ruth 4:4; Ps. 40:6, אֵין עֲרֹךְ אֵלֶיךָ "there is nothing to be compared with thee," where עֲרֹךְ poet. is used for לַעֲרֹךְ.—(*d*) It is joined with various words; אֵין אִישׁ "no one (is, was)," Gen. 31:50; Ex. 2:12; אֵין דָּבָר Ex. 5:11, and אֵין מְאוּמָה 1 Ki. 18:43, "nothing whatever (is, was);" אֵין כֹּל "nothing at all (is, was)," Eccl. 1:9.

(3) since יֵשׁ is often equivalent to *there is present, there is ready*, so אֵין *there is not present, there is not ready*, etc. *il n'y a pas*; Nu. 21:5, כִּי אֵין לֶחֶם וְאֵין מַיִם "for there is no bread here nor water." 1 Sa. 9:4; 10:14, "and we saw כִּי אַיִן that they were not here." Gen. 2:5; Num. 20:5; Gen. 5:24, of the translation of Enoch, וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים; 1 Ki. 20:40, וְהוּא אֵינֶנּוּ "behold he had disappeared." Of death Ps. 39:14.

(4) It may be rendered *without*, i.q. בְּאֵין. But properly the examples must be referred to No. 2. Joel 1:6, "mighty and without number," prop. "and there is not a number;" Deu. 32:4.

(5) with prefixes—(*a*) בְּאֵין prop. *in not, in defect of*, (α) "when there was not;" Pro. 8:24, בְּאֵין תְּהוֹמוֹת "when there (were) not yet any waves," i.e. before the waves were created, comp. בְּטֶרֶם. (β) often i.q. *without*, בְּלֹא; Eze. 38:11, בְּאֵין חוֹמָה "without a wall." Pro. 5:23; 11:14.

(*b*) כְּאַיִן *almost, well nigh*, Ps. 73:2, prop. almost nothing; hence, there was nothing wanting from, comp. כִּמְעַט "there was little wanting from," i.e. almost.

(*c*) לְאֵין (*a*) for לַאֲשֶׁר אֵין "to him, to whom (it is) not," Isa. 40:29; "to him, to whom nothing (is), Neh. 8:10. (β) for לְלֹא הֱיוֹת "so that there (was) not," Ezr. 9:14.

(*d*) מֵאֵין (*a*) *so that not* (with a double negation. See Lehrg. § 224, note 2); Isa. 5:9, מֵאֵין יוֹשֵׁב "so that there is not an inhabitant." Isa. 6:11. Also *because that* (there is) *not*, Isa. 50:2. (β) i.q. אֵין with מִן pleonastic (comp. מִי No. 1, d), *no one*, Jer. 10:6, 7; 30:7.

Note. אַיִן, the *absolute* state of the noun, only occurs at the end of a sentence; אֵין const. state, is always so used that it belongs to what follows, e.g. Num. 20:5, מַיִם אַיִן "there is no water," for which also אֵין מַיִם may be said.

II. אַיִן adv. interrog. *where?* Arabic أَيْنَ i.q. אַי, אֵי with ן added, as in אֲזַי, אֲדַיִן [but see the note added on that word]. It occurs only with מִן pref. מֵאַיִן *whence?* Gen. 29:4, and frequently.

אִין 1 Sa. 21:9, i.q. אֵין, but interrogatively for הַאֵין.

אִיעֶזֶר see אֲבִיעֶזֶר.

אֵיפָה, more rarely אֵפָה f., *a measure* of grain, specially *modius*, containing three seahs (סְאָה), or ten omers, Ex. 16:36. According to Josephus [see below] (Arch. xv. 9, § 2), an ephah was equal to the Attic medimnus, or six Roman modii, i.e. $\frac{5}{16}$ of a Berlin modius, about 2600 cubic inches French; comp. Ex. 16:16, 18, 32; Zec. 5:6, seq.; Jud. 6:19; Ruth 2:17, from which passages we may passingly form an idea of the contents of this measure. [The passage just cited from Josephus probably is erroneous; for he says, "Arch. viii. 2, 9, that the ephah contained seventy-two sextarii, equal to the Attic (liquid) metretes, or 1993.95

Paris cubic inches, about $1\frac{1}{12}$ bushels English; see Boeckh, Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony." Ges. add.] אֵיפָה וְאֵיפָה *a double measure* (the one just, the other too small), Pro. 20:10; Deu. 25:14; Amos 8:5. This word has not any Phœnicio-Shemitic root from which it may be conveniently derived, unless from אפף=אוף *to surround*, as though a measure were so called from its round form. It very probably must be referred to the Egyptian language; LXX. render it *οἰφί* or *οἰφεί*, which was a very ancient Egyptian measure, and is written in Coptic ωιπι, which contained four *χοίνικας* according to Hesychius. Also there is in Coptic the verb ωπ, ωπι to number, whence is ιπι a measure [" whence LXX. *οἰφί*, Arab. ويبة, an Egyptian measure; see Rödiger in Allg. Encyclop. art. Epha"].

אֵיפֹה (from אֵי and פֹּה "here"), *where?* Isa. 49:21; Ruth 2:19; *how?* Jud. 8:18; in indirect interrogation, Jer. 36:19.

אֵיפוֹא i.q. אֵפוֹא *wholly, so, therefore*, Jud. 9:38; Pro. 6:3, in some editions; but it would be more correct to write אֵפוֹא, which see.

אִישׁ with suff. אִישִׁי, אִישֵׁךְ, אִישָׁהּ; in pl. found only three times, Psal. 141:4; Pro. 8:4; Isa. 53:3; אִישִׁים; in the place of which the use of the language has substituted אֲנָשִׁים (from the unused sing. אֱנָשׁ); const. state אַנְשֵׁי; with suff. אֲנָשָׁיו, אַנְשֵׁיהֶם; and periphrastically בְּנֵי אִישׁ; comp. No. 6.

(1) A MAN. Specially—(*a*) opposed to woman, *a male;* Gen. 4:1, "I have acquired a man with God," i.e. male offspring. 1 Sa. 1:11. Used even of brutes, Gen. 7:2; comp. 1:27; 6:19. So in Latin, *vir*, of animals, Virg. Ecl. vii. 7.—(*b*) *a husband*, opposed to a wife, Ruth 1:11; Gen. 3:6; 29:32, 34; with suff. אֲנָשֵׁינוּ "our men," i.e. husbands, Jer. 44:19; so in Greek *ἀνήρ*, Il. xviii. 291; Lat. *vir*, Hor. Sat. i., 2, 127.—(*c*) opposed to an old man, it is the name of *virile age*, 1 Sa. 2:33. Sometimes—(*d*) it denotes *manly mind, valour;* (comp. verb in Hithp.) 1 Sa. 4:9, הִתְחַזְּקוּ וִהְיוּ לַאֲנָשִׁים "be strong and be men;" 1 Ki. 2:2; comp. Hom. Il. v. 529. It is—(*e*) *homo*, man, opposed to God, Job 9:32; 12:10; Isa. 31:8; especially in pl. Gen. 32:29; Isa. 7:13; comp. Hom. *πατὴρ ἀνδρῶν τε θεῶν τε*. Opposed to beasts, Ex. 11:7; Gen. 49:6.—(*f*) by apposition it is joined to other substantives, as אִישׁ סָרִיס "a eunuch," Jer. 38:7; אִישׁ כֹּהֵן "a priest," Lev. 21:9; especially with Gentile nouns, אִישׁ עִבְרִי "a Hebrew," Gen. 39:14; comp. *ἄνδρες Γαλιλαῖοι, ἄνδρες Ἰσραηλῖται*, Act. 1:11; 3:12.—(*g*) followed by a genitive of city, land, and people it denotes an *inhabitant*, or *citizen* of it; אִישׁ יִשְׂרָאֵל "an Israelite;" אַנְשֵׁי יִשְׂרָאֵל 1 Sa. 7:11; אַנְשֵׁי יְהוּדָה 2 Sa. 19:42; also אַנְשֵׁי הָעִיר Gen. 24:13. Especially in this signification sing. אִישׁ is put collectively; אִישׁ יִשְׂרָאֵל for אַנְשֵׁי יִשְׂרָאֵל Josh. 9:6, 7; 10:24; Jud. 7:8; 8:22, etc.—(*h*) followed by a genitive of king, leader, military commander, lord, etc., *the men of any one* are his *companions, followers, soldiers*, *seine Leute.* 1 Sa. 23:3, 12; 24:5, 8; 28:1. Once perhaps used of relatives and near friends, as the Syriac ܠܚܡ ܐ̱ܢܫܐ, viz. Eze. 24:17, 22, where לֶחֶם אֲנָשִׁים is food which relations and near friends were accustomed to send to mourners. In like manner—(*i*) אִישׁ אֱלֹהִים and with art. אִישׁ הָאֱלֹהִים *a man of God*, i.q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deu. 33:1; of David, 2 Ch. 8:14.—(*k*) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with* such an attribute, and the Hebrews were accustomed in this manner to make a circumlocution of adjectives. אִישׁ תֹּאַר "a man of form," i.e. handsome; אִישׁ דָּמִים "bloody;" אַנְשֵׁי לֵבָב "intelligent," etc.; אַנְשֵׁי הַשֵּׁם "celebrated," Gen. 6:4; comp. אִישׁ הָאֲדָמָה "a husbandman," Gen. 9:20.—(*l*) it is used coll. of *soldiers*, Germ. Mannschaft, Kriegsmannschaft, Isa. 21:9; comp. אָדָם Isa. 22:6.—(*m*) אִישׁ denotes *a man of more noble quality;* opposed to אָדָם a man, or men, of the common people; see under אָדָם No. 1, letter (*b*).—(*n*) when joined to numerals, after numbers below ten is put אֲנָשִׁים, as שְׁלֹשָׁה אֲנָשִׁים Gen. 18:2; between ten and twenty commonly אִישׁ Nu. 1:44; above twenty, always אִישׁ 1 Sa. 14:14; 22:2, 18, etc., etc.

(2) followed by אָח or רֵעַ *one another;* see אָח and רֵעַ.

(3) *any one, some one*, Gen. 13:16; Ex. 16:29; Cant. 8:7; so Syr. ܐ̱ܢܫ for *τις* e.g. ܐ̱ܢܫ ܝܗܘܕܝܐ a certain Jew. [" Pl. אֲנָשִׁים *men, certain men*, like Syr. ܐ̱ܢܫܐ 1 Ki. 20:17; Jer. 37:10."]

(4) *each, every one*; 1 Ki. 20:20, וַיַּכּוּ אִישׁ אִישׁוֹ "and they slew every one his man." אִישׁ וְאִישׁ, אִישׁ וָאִישׁ Ps. 87:5; Est. 1:8 (männiglich). Once like כֹּל it is prefixed to another substantive, Gen. 15:10, וַיִּתֵּן אִישׁ־בִּתְרוֹ לִקְרַאת רֵעֵהוּ "and he set each of the several (animals) part over against part." אִישׁ־בִּתְרוֹ is i.q. כָּל־בִּתְרוֹ, but the sacred writer has put אִישׁ for כֹּל, so as to answer to the following רֵעֵהוּ.

(5) an impersonal construction is used, like the Germ. *man*, French *on*, Eng. *one* or *men* (one says

men say), 1 Sa. 9:9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ "formerly it was thus said in Israel," i.e. one used to say.

(δ) בְּנֵי אִישׁ *sons of men* pl. is periphrastically for *men* simply, like בְּנֵי אָדָם; see אָדָם No. 5, Psa. 4:3. Sometimes used ἐμφατικῶς of noble men, opposed to בְּנֵי אָדָם Ps. 49:3; Pro. 8:4; see אָדָם No. 1, letter (*b*).

As to origin, I regard אִישׁ as a primitive word, somewhat however softened from the harsher form אֱנָשׁ *ensh*, which see; whence אִשָּׁה for אִנְשָׁה, and pl. אֲנָשִׁים. In like manner the Arabs have انسان and ايسان. To this answers the Sansc. *isha* master, *ishi*, mistress; and perhaps we should compare Gr. ἴς, Lat. *vis* and *vir* (comp. *honor*, *honos*, παῖς, Lac. ποῖρ, *puer*). Derivatives אִישׁוֹן, pr.n. אִישְׁהוֹד, אִישׁ־בֹּשֶׁת and

אִישׁ denom. verb only in—

Hithpalel הִתְאוֹשֵׁשׁ *to shew oneself* or *act as a man* (ἀνδρίζεσθαι), sich ermannen; Isa. 46:8, הִתְאֹשָׁשׁוּ "shew yourselves men," i.e. be wise, cast away the childish trifles of idolatry. Rightly rendered by Luther, seyd Männer. (Ch. הִתְאַשַּׁשׁ and הִתְאַשֵּׁשׁ id.)

אִישׁ־בֹּשֶׁת ("man of shame," i.e. shaming himself, perhaps bashful), [*Ish-bosheth*], pr.n. of a son of Saul, who after the death of his father and brothers governed eleven tribes for two years in opposition to David. 2 Sa. 2—4.

אִישְׁהוֹד ("man of glory"), [*Ishod*], pr.n. m. 1 Ch. 7:18.

אִישׁוֹן (dimin. from אִישׁ) m.—(1) *a little man*, and followed by עַיִן "little man of the eye," i.e. pupil, in which as in a glass a little image of a man is seen, Deu. 32:10; Pro. 7:2. This pretty figure is used in many languages, as Arab. انسان العين little man of the eye, Gr. κόρη, κοράσιον, κορασίδιον, Lat. *pupa*, *pupula*, *pupilla*, Pers. مردك, and compare the instances collected in Thes. p. 86; more fully, Ps. 17:8, אישון בַּת עַיִן "pupil daughter of the eye." (See בַּת.)

(2) Metaph. *the middle*, *midst of any thing* (as Arab. بوبو pupil, for middle, summit). Hence Pro. 7:9, "in the pupil of the night," i.e. in the middle of the night; 20:20, "in the pupil of darkness," i.e. in the middle of the darkness; which passage is in קרי, בֶּאֱשׁוּן ח׳ "in the darkness of the night."

אִישַׁי Ch. for יִשַׁי 1 Ch. 2:13.

אִיתוֹן for אִתְּיוֹן m. Eze. 40:15. קרי, *entrance*, from the root אָתָה i.q. בּוֹא to come, to enter. In כתיב, the letter Yod being transposed, it is read יאתון.

אִיתַי Ch. i.q. Heb. יֵשׁ *there is*, from which it is formed. (Arab. أيس, only in a few phrases, Syr. ܐܝܬ, in Targg. אִית, Talmud. איתא) Dan. 5:11, אִיתַי גְּבַר בְּמַלְכוּתָךְ "there is a certain man in thy kingdom;" 2:28, 30; 3:25. With a negative particle לָא אִיתַי Dan. 2:10, 11; 3:29. Followed by a pl. 3:12. When the various persons of the verb substantive are expressed, the pronouns are suffixed, mostly in the pl. אִיתוֹהִי "he is," Dan. 2:11; אִיתָנָא "we are," 3:18; אִיתָךְ "thou art," 2:26; אִיתֵיכוֹן "ye are," 3:14. And these forms, with a participle, serve as a periphrasis for the finite verb. Dan. 3:18, לָא אִיתָנָא פָלְחִין "we are not worshipping," i.e. we do not worship. When used absolutely, it should generally be rendered *there exists*, *there is*, *il y a*; Dan. 2:10, 11. אִיתַי לְ "there is to any one," *he has*, Ezr. 4:16.

אִיתַי pr.n. see אִתַּי.

אִיתִיאֵל pr.n. [*Ithiel*], (for אִתִּי אֵל "God is with me"), Prov. 30:1. *Ithiel* and Ucal seem to have been the children or disciples of Agur, to whom he addressed his instructions.

אִיתָמָר ("land of palms"), [*Ithamar*], pr.n. of the youngest son of Aaron, Ex. 6:23; 28:1.

אֵיתָן & אֵתָן (for יֵתָן with Aleph prosthetic, from the root יָתַן to be perennial), adj.—(1) *perennial*, *constant*, especially used of water. נַחַל אֵיתָן "a perennial stream," constantly flowing, Deu. 21:4; Am. 5:24; and without נַחַל 1 Ki. 8:2, יֶרַח הָאֵיתָנִים "the month of perennial streams" (elsewhere called *Tishri*), the seventh month of the Hebrew year; from the new moon of October to the new moon of November. Subst. [This sense as subst. is given as primary in Thes.] *continuance*. Ps. 74:15, נַהֲרוֹת אֵיתָן "rivers of continuance," i.e. continually flowing. Used of the continuance, i.e. the flow of the sea. Ex. 14:27.—Job 33:19 in כתיב, (בְּ)רִיב עֲצָמָיו אֵתָן "with continual war in his bones," sc. הוּכַח he is chastened.

(2) *firm*, *valid* [*firmness*, *strength*, see Thes.], Jer. 5:15, גּוֹי אֵיתָן "a mighty nation;" Job 12:19. אֵיתָנִים "the potent" (Vulg. *optimates*,) (33:19); Gen. 49:24, תֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ "his bow will remain firm;" in which passage ב is Beth essentiæ.

(3) *hard*, hence *pernicious*, *terrible*. Pro. 13

15, "the way of the wicked is pernicious." Rendered aptly enough by Luther, bringt Wehe; Jerome, *vorago*. [Explained in Thes. "the way of the wicked is a perennial stream," see No. 1.] Hence—

(4) poët. *a rock, a crag,* from hardness. Mic. 6:2, הָאֵיתָנִים מוֹסְדֵי אָרֶץ "the rocks, the foundations of the earth;" Jer. 49:19; 50:44, נְוֵה אֵיתָן "a stony dwelling" (comp. 49:16, חַגְוֵי סֶלַע); Nu. 24:21. [This meaning is rejected in Thes., and these passages are referred to No. 1.]

(5) [*Ethan*], pr. n. of an Ezrahite (see אֶזְרָחִי), a wise man (1 Ki. 5:11), to whom Psalm 89 is attributed in its title.

אַךְ (shortened from אָכֵן, from the root כּוּן; comp. Ch. הָכֵי, הָכֵין and כְּ, which is taken from the fuller כֵּן: [Derivation given in Ges. corr.: "kindred are כִּי, כֵּן, אָכֵן, see Hupfeld in Zeitschr. f. d. Morgenl. ii. 143."]). —(1) affirmative part. *surely, certainly, no doubt.* Gen. 44:28, אַךְ טָרֹף טֹרָף "no doubt he is torn;" Jud. 3:24; 1 Ki. 22:32; 2 Ki. 24:3; Ps. 58:12; Job 16:21. Hence—

(2) adv. of limitation, *only.* Exod. 10:17, אַךְ הַפַּעַם "only this once;" Lev. 11:21, אַךְ אֶת־זֶה תֹּאכְלוּ "only these ye may eat;" Ps. 37:8, "be not angry, (for this is) only for doing evil," i. e. anger is often the cause of crime; Prov. 14:23, "vain words אַךְ לְמַחְסוֹר only (lead) to want;" Pro. 11:24; 21:5. Specially it is used—(*a*) before adjectives, where *only* is i. q. *quite, altogether.* Deu. 16:15, וְהָיִיתָ אַךְ שָׂמֵחַ "and thou shalt be only joyful," i. e. altogether joyful. Isa. 16:7, אַךְ נְכָאִים "altogether contrite;" Isa. 19:11.—(*b*) before substantives, *nothing but,* which may often be rendered *solus, merus,* Germ. lauter; Engl. *merely.* Ps. 139:11, אַךְ חֹשֶׁךְ "nothing but darkness," i. e. merely darkness. Ps. 39:12, אַךְ הֶבֶל "nothing but vanity," i. e. mere vanity. —(*c*) before adverbs and verbs, *quite, altogether.* Ps. 73:13, אַךְ רִיק "altogether in vain." 1 Sa. 25:21; Job 19:13, יֹדְעַי אַךְ זָרוּ מִמֶּנִּי "my acquaintances are quite alienated from me." Jud. 20:39; Job 23:6. Comp. Ex. 12:15, אַךְ בַּיּוֹם הָרִאשׁוֹן "altogether in the first day," is, on the first day itself, nur gleich am ersten Tage.

(3) an adv. of exception, *only, but.* Gen. 20:12, אַךְ לֹא בַת אִמִּי "but not (μονονουχὶ) the daughter of my mother." Lev. 11:4; Nu. 26:55; Deu. 18:20; Josh. 3:4.

(4) an adverb of time, *only now,* for *just now, scarcely.* Gen. 27:30, אַךְ יָצֹא יָצָא יַעֲקֹב...וְעֵשָׂו אָחִיו בָּא "Jacob was but scarcely gone out.... when Esau his brother came in." Jud. 7:19. Comp. Cic. ad Fam. viii. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ redditæ sint;*" Vellej. ii. 117.

אָכַד an unused root, i. q. אָגַד, עָקַד *to bind;* hence *to fortify, strengthen* a city. Hence—

אַכַּד ("band," i. e. fortress, citadel, castle), [*Accad*], pr. n. of a city built by Nimrod, Gen. 10:10; LXX. Ἀρχάδ: comp. דַּמֶּשֶׂק and דַּרְמֶשֶׂק. Targg. and Jerome understand *Nesibis,* a city of Mesopotamia. Other conjectures, which are however very uncertain, are given by Bochart in Phaleg. iv. 17, and Le Clerc, on the passage.

אַכְזָב (for כָּזָב with Aleph prosthetic), adj. *lying, false, deceptive.* Specially for נַחַל אַכְזָב "a deceiving river," i. e. soon drying up and disappointing the traveller, Jer. 15:18; Mic. 1:14. Opposed to אֵיתָן a continual river; comp. *fundus mendax,* Hor. Carm. iii. 1, 30.

אַכְזִיב (i. q. אַכְזָב), [*Achzib*], pr. n.—(1) of a town on the sea coast in the tribe of Asher, situated between Acco and Tyre, called by the Greeks *Ecdippa,* now *Dsib;* Josh. 19:29; Jud. 1:31.

(2) of a town in the tribe of Judah, Josh. 15:44; Mic. 1:14; comp. כְּזִיב and כֹּזֵבָה.

אַכְזָר (from the root כָּזַר prop. *to break*), adj. ["*violence,* but always used as a concr."]—(1) *bold brave, daring,* Job 41:2.—(2) *harsh, cruel,* Lam. 4:3; hence, "an enemy," Job 30:21.—(3) *fierce, virulent,* used of poison, Deu. 32:33.

אַכְזָרִי, i. q. אַכְזָר (with the adjectivial termination ִי).—(1) *harsh, cruel,* Pro. 5:9; 17:11; Jer. 6:23. —(2) *fierce, savage,* Pro. 17:11, "a savage messenger," i. e. one who brings grievous tidings, such as a sentence of death, Isa. 13:9; Jer. 30:14.

אַכְזְרִיּוּת f. (from אַכְזָרִי with the termination וּת, see Ges. Gram. § 85, 4), *cruelty, fierceness* (of anger), Pro. 27:4.

אֲכִילָה f. *food, a meal,* 1 Ki. 19:8. Root אָכַל.

אָכִישׁ (from the root אָכַשׁ), [*Achish*], pr. n. of a king of the Philistines in the city of Gath, 1 Sa. 21:11; 27:2; 1 Ki. 2:39.

אָכַל inf. const. אֲכֹל, with pref. בֶּאֱכֹל, לֶאֱכֹל, with suff. אָכְלוֹ, אָכְלְךָ, fut. יֹאכַל, in pause יֹאכֵל, once יֹכְלוּ, Eze. 42:5.

(1) TO EAT, TO DEVOUR (kindred root is כָּלָה). It is put absolutely, Deu. 27:7; 1 Sa. 9:13; more often with an acc. of the food, rarely followed by לְ Lam.

4:5; בְּ Ex. 12:43—45; Lev. 22:11, and מִן Lev. 7:21; 25:22; Nu. 15:19; comp. ἐσθίειν τινός. It is used not only (and that very frequently) of men, but also of beasts, Isa. 11:7; whence הָאֹכֵל Jud. 14:14, *the eater*, in Samson's enigma, is *the lion* (compare (الآكل). The following phrases should also be noticed: —(*a*) *to eat a land, a field, a vine*, is used for *to eat its produce* or *fruit*, Gen. 3:17; Isa. 1:7; 36:16; (comp. 37:30).—(*b*) *to devour sacrifices*, is said of idols, a phrase taken from *lectisternia*, Deu. 32:38; Eze. 16:20.—(*c*) אָכַל לֶחֶם is *to take food*, 1 Ki. 21:7; Ps. 102:5; and when לֹא is added, not to take food, to fast, 1 Sa. 28:20; 30:12; the former is especially, *to take a meal, to dine* or *sup, to feast*, Gen. 31:54; 43:16; Jer. 41:1; 52:33; comp. φαγεῖν ἄρτον, Lu. 14:1. Sometimes אָכַל לֶחֶם is simply *to live*, Am. 7:12.—(*d*) אָכַל לִפְנֵי יְהוָֹה is used of *sacrificial banquets* held at the temple, Deu. 12:7, 18; 14:23; Ex. 18:12.—(*e*) *to devour any one's flesh*, Psa. 27:2, used of cruel and fierce enemies who thirst for one's blood. Different from this is —(*f*) *to eat one's own flesh*, Eccles. 4:5, of a foolish person devoured by envy. Compare Hom. Il. vi. 202: ὃν θυμὸν κατέδων.—(*g*) אָכַל הָעָם, עֲנִיִּים *to eat up, to devour a people, the poor*, used of princes who consume the wealth of a people, oppressing and impoverishing them, Ps. 14:4; Pro. 30:14; Hab. 3:14. Comp. δημοβόρος βασιλεύς (Iliad i. 231). Similar is *to eat the flesh of a people*, Mic. 3:3. In other places, *to eat* is i.q. to destroy by war and slaughter, Hos. 7:7; Isa. 9:11; Deu. 7:16; Jer. 10:25; 30:16; 50:7, 17; 51:34. Comp. Judith 5:24.—(*h*) *to eat any one's words*, is to receive them eagerly, Gr. φαγεῖν ῥήματα, *dicta devorare* (Plaut. Asin. iii. 3, 59). Jer. 15:16, נִמְצְאוּ דְבָרֶיךָ וָאֹכְלֵם "thy words were found, and I did eat them," i. e. I eagerly devoured them, made them my own. (Compare on Carm. Samarit. iv. 16.) Hence is the vision to be explained of the roll given to the prophet to be eaten, Eze. 2:8; 3:1, seq.; Apoc. 10:9, 10. [But the vision presents an actual eating.]

(2) *to devour, to consume*, often used of inanimate things, as of fire, Nu. 16:35; 21:28; 26:10; Job 1:16, etc.; followed by בְּ Zec. 11:1 (comp. *ignis edax*, Virg. Æn. ii. 758; πάντας πῦρ ἐσθίει, Il. xxiii. 182); of the sword, 2 Sa. 2:26; 18:8; Deu. 32:42; of famine and pestilence, Eze. 7:15; of fatal disease, Job 18:13; of the anger of God, Ex. 15:7; of a curse, Isa. 24:6; of heat and cold, Gen. 31:40; of too much longing and desire, Ps. 69:10.

(3) *to enjoy* any thing, as good fortune, Job 21:25; the fruit of good or evil actions, sexual pleasures, Pro. 30:20 (comp. 9:17; *et vesci voluptatibus*, Cic. Fin. 5:20).

(4) perhaps, *to taste*, to have the sense of taste, Deu. 4:28.

(5) *to diminish, to lessen, to take from*, Eze. 42:5, "the upper chambers were shorter, כִּי יוֹכְלוּ אַתִּיקִים מֵהֵנָּה for the beams or columns took away from them," i. e. occupied their place.

Niphal נֶאֱכַל, fut. יֵאָכֵל *to be eaten*, Ex. 12:46; 13:3, 7; also, to be fit to be eaten, to be fit for food, Gen. 6:21. Metaph. to be consumed by fire, Zech. 9:4.

Piel אִכֵּל i. q. Kal, like the Arab. أَكَّلَ *to eat up, to consume*. Job 20:26, תְּאָכְלֵהוּ אֵשׁ (read *t'āchlēhu*) "fire shall consume him," for תְּאַכְּלֵהוּ. Dagesh forte excluded is compensated by the long vowel Kametz. Some copies however read תְּאַכְלֵהוּ. Comp. Lehrg. § 72, note 2, p. 251.

Pual, *to be consumed*, by fire, Neh. 2:3, 13; by the sword, Isa. 1:20.

Hiphil הֶאֱכִיל, fut. יַאֲכִיל, once 1 pers. אוֹכִיל (Hosea 11:4), inf. הָכִיל for הַאֲכִיל (Eze. 21:33) to cause to consume, to devour (of the sword, Eze. 21:33), specially *to give to eat, to feed*, construed with two accus., one of the person, the other of the thing. Ex. 16:32; Nu. 11:18; Deu. 8:16; Isa. 49:26; with מִן of the food, Ps. 81:17.

Besides the derivatives which immediately follow, see מַאֲכָל, אֲכִילָה.

אֲכַל fut. יֵאכֻל Ch. i. q. Heb., *to eat, to devour*, אֲכַל קַרְצוֹהִי דִי *to eat any one's pieces*, metaph. *to calumniate him, to accuse him*, Dan. 3:8; 6:25. So in Targg. אֲכַל קוּרְצִין for Heb. הָלַךְ רָכִיל, רִגֵּל (Syr. ܐܟܠ ܩܪܨܐ for the Gr. διαβάλλω, Lu. 16:1; whence part. ܐܟܠ ܩܪܨܐ devil, Arab. أَكَلَ لَحْمَ فُلَانٍ id.) [See Ch. קְרַץ.]

אֹכֶל with suff. אָכְלוֹ n. act.—(1) *an eating, a devouring*, i. q. *to eat*. Exod. 12:4, אִישׁ לְפִי אָכְלוֹ "every one according to his eating;" 16:16, 18, 21; Job 20:21.

(2) *food*, especially—(*a*) *corn, grain, meal, provision*, Gen. 14:11; 41:35, seq.; 42:7, seq.; 43:2, seq.; 44:1—(*b*) *prey*, Job. 9:26; 39:29.

אֻכָל [*Ucal*], pr. n. of a man, Pro. 30:1.

אָכְלָה f. *food*, Gen. 1:29; 6:21; of the food of wild beasts, Jer. 12:9; food of fire, i. e. fuel, Eze. 15:4, 6.

אָכֵן (pro] inf. abs. Hiphil, from the root כּוּן, for הָכֵין establishing, Ch. הָכֵי, הָכֵין, הָכֵן [" Others i.q. כֵּן with א prosthetic."]) adv.—

(1) of affirming strongly, *surely!* Gen. 28.16; Ex. 2:14; Jer. 8:8.—(2) adversat. *but, yet*, Ps. 31:23; Isa. 49:4; 53:4. Hence, by abbreviation, is אַךְ, which see. [This obs. is omitted in Ges. corr.]

אָכַף—(1) TO PUT A LOAD ON (a beast of burden), prop. apparently *to bend, to make to bow down* under a load, kindred to the root כָּפַף, which see. Arab. اكف II. to tie, to bind on a pack saddle, IV. to put on a pack saddle. In the verb this signification does not occur, but in the noun אֶכֶף; whence—

(2) *to urge to work, to impel on*, like the Syr. ܐܟܦ. In the Old Testament only found Pro. 16:26, כִּי אָכַף עָלָיו פִּיהוּ "for his mouth urgeth him on," i.e. hunger impels him to work. Its being construed with עַל, must be explained from its primary signification of *laying on a burden.*

אֶכֶף m. *a load, a burden*, and metaph. weight, *authority, dignity*, like כָּבוֹד. Job 33:7, וְאַכְפִּי עָלֶיךָ לֹא יִכְבַּד "and my burden (dignity) shall not be heavy upon thee." So Ch., Syr., while LXX. ἡ χείρ μου, and so Kimchi, regarding אֶכֶף as i.q. כַּף in a similar place, 13:21. The former explanation is however preferable.

אָכַר an unused root, i.q. Arab. أكر Conj. V. *to dig*, especially the earth (whence أُكْرَة, أَكَر a pit, a ditch), kindred to the roots כָּרָה, כּוּר, קוּר, נָקַר. Hence—

אִכָּר m. *a digger, a husbandman;* Jer. 51:23; Am. 5:16. Pl. אִכָּרִים, with suff. אִכָּרֵיכֶם 2 Ch. 26:10; Joel 1:11; Isa. 61:5. (Chald. id.; Syr. and Zab. ܐܟܪܐ; Arab. أَكَّار. Perhaps from the same source have sprung Gr. ἀγρός; Lat. *ager;* Goth. *akr;* Germ. Acker. [Engl. acre.]).

אַכְשָׁף ("enchantment," from the root כָּשַׁף), [*Achshaph*], pr. n. of a town in the tribe of Asher, Josh. 12:20; 19:25.

I. **אַל** a word which has a negative power like the kindred לֹא, לָא, לִי, לֵא, לִי (comp. under the root און p. xxi).

(1) subst. NOTHING; Job 24:25, "who shall bring my speech to nothing?"

(2) adv. [referred in Ges. corr. to its use as a conj.] of negation, i.q. μή, *ne.*—(*a*) put absol. like the Gr μὴ for μὴ τοῦτο γένηται (Arist. Acharn. 458); Germ. nicht doch, nicht also; *nay! not so!* Ruth 1:13, אַל בְּנֹתַי "nay! my daughters (do not so);" nicht so, meine Töchter. 2 Ki. 3:13; Gen. 19:18, אַל־נָא אֲדֹנָי.—(*b*) it has sometimes simply a negative power, but like the Gr. μή, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from לֹא. 2 Ki. 6:27, אַל־יוֹשִׁעֵךְ יְהוָה מֵאַיִן אוֹשִׁיעֵךְ "(if) Jehovah help thee not, how can I help thee?" (לֹא יוֹשִׁעֵךְ must be rendered, "God will not help thee." Well rendered by LXX. μή σε σώσαι Κύριος, "I fear the Lord will not help thee"). Gen. 21:16, אַל־אֶרְאֶה ich könnte nicht mit ansehn, "I cannot look on." Ps. 50:3, יָבֹא אֱלֹהֵינוּ וְאַל־יֶחֱרַשׁ "Our God will come, and will not keep silence," prop. und er möchte wohl nicht schweigen, he may be expected not to keep silence. Ps. 34:6; 41:3; Pro. 3:25, אַל־תִּירָא "thou shalt not fear," there shall be no cause that thou shouldest fear, du brauchst dich nicht zu fürchten. Job 5:22; Gen. 49:6, "into their counsel אַל־תָּבֹא נַפְשִׁי my soul will not enter," in solchen Rath würde nie meine Seele willigen. Compare Cant. 7:3. Sometimes the verb is omitted, Amos 5:14, "seek good, וְאַל רָע and (seek) not evil." 2 Sa. 1:21, אַל־טַל וְאַל־מָטָר עֲלֵיכֶם "(let there) not (be) dew nor rain upon you." Pro. 12:28, where it should be rendered, "the way of righteousness (giveth) life, and the right way אַל־מָוֶת (giveth) not death," or calamity; or, "a right way never leads to death."

(3) By far the most frequently it is a conj. of *prohibiting, dehorting, deprecating*, wishing that anything be *not* done. Always joined to a future, when it can be, apocopated; when in the first person, paragogic. Ex. 16:29, אַל־יֵצֵא אִישׁ "let not any one go out;" 1 Sam. 26:20. In the second person, Gen. 22:12, אַל־תִּשְׁלַח יָדְךָ "stretch not forth thy hand." אַל־תִּירָאוּ "fear ye not," Gen. 43:23; Jer. 7:4. In the first, Ps. 25:2, אַל־אֵבוֹשָׁה "let me not be ashamed!" sc. may God so grant that I be not ashamed. It is rarely separated from the verb, Psa. 6:2, אַל־בְּאַפְּךָ תוֹכִיחֵנִי "not in thy wrath chasten me." Also used in imprecation, Gen. 49:4, אַל־תּוֹתַר "excel thou not," du sollst keinen Vorzug haben. In petitions there is added נָא. Gen. 13:8, אַל־נָא תְהִי "let there not be now." Gen. 18:3, 30, 32. (לֹא with a future is strongly prohibitory; פֶּן *lest perhaps*, is more mildly dissuasive.)

(4) used interrogatively, like Gr. μή (see Passow, Lex. Gr. h. v. litt. C. ["Butman Gr. Gram. § 148,5."]), for *num, whether;* used when a negative reply is expected. Once found in this sense, 1 Sa. 27:10, אַל־

בְּשַׁטְתֶּם הַיּוֹם ihr seid doch nicht ausgezogen in dieser Zeit? "ye have not then made any excursion to-day?" Here the answer is, "No, we have not gone out, for the Hebrews, my countrymen, live all around." [?] From this stock is derived אֱלִיל; whether the verb אלל was ever used is uncertain.

אַל Ch. i.q. Heb. No. 3; but only in the Biblical Chaldee. Dan. 2:24; 4:16; 5:10.

II. **אַל** the Arabic article i.q. Heb. הַל, prefixed also to some Hebrew words in the Old Test., which are either of Arabian origin, or, at least, although foreign, have come into the Hebrew from the Arabic, see אַלְמֻגִּים, אֶלְגָּבִישׁ, אַלְקוּם, אַלְמוֹדָד. Cognate is the pron. pers. pl. אֵל, אֵלֶּה, which see.

אֵל m.—(1) prop. part. of the verb אוּל, אִיל No. 2, *strong, mighty, a mighty one, a hero* (comp. note), comp. אַיִל No. 1. In sing. Eze. 31:11, אֵל גּוֹיִם "the mighty one of the nations," used of Nebuchadnezzar. LXX. ἄρχων ἐθνῶν. (Many copies have איל גוים, for instance, those of Babylon.) Isa. 9:5, אֵל גִּבּוֹר "mighty hero" [prop. mighty God, see No. 3], of the Messiah; ibid. 10:21, of God. [The same person is clearly meant in both places, even "God with us."] Nearly connected with this is the phrase in plur. Eze. 32:21, אֵלֵי גִבּוֹרִים (23 copies אילי) prop. "the strong among the mighty," i.e. the mightiest heroes; comp. Lehrg. p. 678. Job 41:17, אֵלִים, where many MSS. and editions אֵילִים.

(2) *might, strength* ["compare אֲבִיאֵל"], prop. that which is strong. So in the phrase יֶשׁ לְאֵל יָדִי "it is in the power of my hand." Gen. 31:29, יֶשׁ לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָעָה; Pro. 3:27; Mic. 2:1; and negatively, Deu. 28:32, אֵין לְאֵל יָדֶךָ "there is nothing in the power of thy hand," i.e. thou canst avail nothing; Neh. 5:5. Lamed in this phrase marks state or condition. The nature of this phrase has been but little understood by those who would here render אֵל by *God*, and give the whole phrase: "my hand is for God;" comparing Job 12:6; Hab. 1:11; and Virg. Æn. x. 773, *Dextra mihi Deus*, etc. These passages are indeed connected amongst themselves, but have nothing to do with the one before us. See under אֱלוֹהַּ.

(3) *God.* More accurately to illustrate the usage of the synonymous Hebrew names of God, as אֱלֹהִים, אֵל, יְהוָֹה, יָהּ, I make the following remarks on the use of this word.—(*a*) In prose it is scarcely ever applied to God κατ' ἐξοχὴν, without some adjunct or attribute, אֵל עֶלְיוֹן, אֵל שַׁדַּי, אֵל קַנָּא, אֵל חַי; or without some cognomen, הָאֵל אֵל אֱלֹהֵי יִשְׂרָאֵל Gen. 33:20; אֱלֹהֵי אָבִיךָ Gen. 46:3; יְהוָֹה אֵל אֱלֹהִים Josh 22:22; Ps. 50:1, which is rightly rendered "Jehovah, God of gods." Comp. Dan. 11:36, אֵל אֵלִים; or without the addition of a genitive of place or person, "whose tutelar deity God is" [This is heathenish; rather, whose God, God really is], אֵל בֵּית־אֵל Gen. 31:13.—(*b*) This word is much more frequent in poetic language, where it stands very often without any adjunct, sometimes with the art. הָאֵל Ps. 18:31, 33, 48; 68:21; Job 8:3.—(*c*) It takes the suffix of the first person, אֵלִי "my God!" Psa. 18:3; 22:2, 11. It never occurs with other suffixes, and for "thy God," "his God," are used אֱלֹהֶיךָ, אֱלֹהָיו.—(*d*) It is a general name of gods, and it is used of idols also, both without adjunct, Isa. 44:10, 15; and with an epithet, as אֵל אַחֵר "another god," Ex. 34:14; אֵל זָר "a strange god," Ps. 81:10.

Whatever are most excellent, surpassing in their kind, are said to be *of God;* as it was customary for men anciently to refer whatever is excellent to the gods themselves [to God himself]; hence אַרְזֵי אֵל Ps. 80:11, "cedars of God," i.e. the highest, planted as it were by God (compare עֲצֵי יְהוָֹה Psa. 104:16, גַּן יְהוָֹה Gen. 13:10); הַרְרֵי אֵל "mountains of God," Ps. 36:7. Compare ἅλς δῖα, δῖα Λακεδαίμων.

Plur. אֵלִים—(1) *heroes, mighty ones,* see sing. No. 1.

(2) *gods,* in a wider sense; used of Jehovah and the gods of the nations, Ex. 15:11. Comp. Ex. 18:11; Dan. 11:36, אֵל אֵלִים "the God of gods," i.e. the supreme God. בְּנֵי אֵלִים Ps. 29:1; 89:7, "sons of gods," by an idiom of the Hebrew and Syriac syntax, poet. for "sons of Gods," i.e. angels.

Note. Following most etymologists, I have above derived אֵל from the root אוּל; but to give my opinion more exactly, it appears rather to be a primitive word, the etymology being however adapted to the root אוּל; so that to Hebrews this word would present the notion of strength and power. However this may be, it should be observed that in the Phœnicio-Shemitic languages—(1) from the form אֵל (Arabic إِيل, إِلّ & أَلّ), as from a stock, are formed several other derivative words, as אָלָה to invoke God, especially in swearing; אֱלָה, أَلَّهَ to worship God; and אֱלוֹהַּ, אֱלָה, إِلٰهٌ God (compare ܐܒܳܐ to be a father, ܐܰܒܳܗܶܐ *fathers,* from ܐܰܒ).—(2) besides אֵל, which follows the analogy of verbs ע״ו, two other forms are

of frequent occurrence, according to the analogy of verbs ל״ה, which are used in pr. n. אֵלִי, אֵל, compare אֱלִימֶלֶךְ, אֶלְיָשִׁיב, אֶלְיָקִים, etc. [“Among the Phœnicians Ἢλ, Ἦλος, was used κατ᾽ ἐξοχήν of Saturn; see Monum. Phœnic. p. 406.”]

II. אֵל pron. pl. i. q. אֵלֶּה *these*, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article הַל, اَلْ.

III. אֶל only const. אֶל (almost always followed by Makkeph), more rarely and poet. in pl. const. אֱלֵי Job 3:22; 5:26; 15:22; 29:19 (comp. Arab. اِلَى), with suff. pl. אֵלַי, אֵלֶיךָ, אֵלָיו, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם and אֲלֵהֶם, once אֱלֵיהֶם Eze. 31:14, poet. אֵלֵימוֹ Psa. 2:5; prop. a noun indicative of *motion*, *direction* to any place. It is by the usage of the language—

(A) Prep., signifying in general, *to tend to anything*, *to verge to* or *towards any place*, whether it be reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought; Lat. *ad*, *versus*, *adversus*, *in;* Germ. zu, gen, nach (etwas) hin; Gr. πρός, εἰς, *to*, *into*, *towards*. (As to its difference from לְ, which is shortened from this word, see below, under that part.) Specially then it is used—

(1) of motion to a place; *to*, *towards*. It is joined to verbs of going (הָלַךְ, בּוֹא, שׁוּב Gen. 8:9; יָרַד 2 Ki. 1:15; עָלָה Deu. 17:8; רוּץ Gen. 24:29; קָרַב Ex. 14:20), of putting, placing, and casting, 1 Sam. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25:16, 21; of selling, Joel 4:8; and the like (where, in German as in Latin, a dative is used. In French and English the particle *à*, *to*). Sometimes the construction is pregnant, as זָנָה אֶל to commit whoredom, (by going) unto, Nu. 25:1; Eze. 16:29; דָּרַשׁ אֶל to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is מִן, as מִן־הַקָּצֶה אֶל־הַקָּצֶה “from end to end,” Ex. 26:28; מִפֶּה אֶל־פֶּה Ezr. 9:11. Used of time, מִיּוֹם אֶל־יוֹם Nu. 30:15; 1 Ch. 9:25.

(2) used of *turning* or *direction* to anything.—(*a*) of the body, as after a verb of turning, Isa. 38:2; looking, Gen. 4:4, 5; Ex. 3:6; speaking to, Ex. 19:9; commanding, Nu. 36:13.—(*b*) of the mind, as after a verb of desiring, Lam. 4:17; of expecting, Hos. 12:7; being accustomed, Jer. 10:2.

(3) when either the motion or turning is hostile; *adversus*, *contra* (as εἰς, πρός, more often ἐπί), *against*. Gen. 4:8, וַיָּקָם קַיִן אֶל הֶבֶל אָחִיו “and Cain rose up against Abel his brother;” Isa. 3:8, לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל יי׳ “their tongue and their deeds were against Jehovah;” Isa. 2:4; Josh. 10:6; Jud. 12:3; 20:30. Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase, הִנְנִי אֲלֵיכֶם “behold, I am against you” (Targ. “behold, I send mine anger against you”); Eze. 13:8; 21:8; 34:10; Jer. 50:31; 51:25; Nah. 2:14; which is also rarely used in a good sense, Eze. 36:9. And so the part. אֶל is also in other places used in a good sense for *erga*, *towards*, 2 Chr. 16:9, לְבָבָם שָׁלֵם אֵלָיו “their heart was perfect towards him;” 2 Sa. 3:8. Compare Ex. 14:5. It is used—

(4) when one reaches a terminus or mark; *usque ad*, *even to*, i. q. עַד. Jer. 51:9, “her judgment has reached אֶל־הַשָּׁמַיִם.” אֶל־פִּיהוּ “even to his mouth,” Job 40:23 Metaph. Hos. 9:1, “rejoice not, O Israel, אֶל־גִּיל even to exultation;” Job 3:22. (To these examples it will not be amiss to add the remark of the Arabian grammarians, that اِلَى includes an object which is of the same kind, and excludes what is of a different kind, see Cent. reg. page 44, 45.) Here also belongs—(*a*) its use in denoting measure, as אֶל־אַמָּה Gen. 6:16, “even to the length of a cubit,” bis zur Länge einer Elle, eine Elle lang (not as it is generally explained, to the standard of a cubit), comp. Gr. εἰς ἐνιαυτόν, bis zur Vollendung eines Jahres, ein Jahr lang, εἰς τρίτην ἡμέραν, Bast, ep. crit. page 12, 13; Schaef. ell. page 108.—(*b*) Compos. אֶל־מִן *even out of*. Job 5:5, וְאֶל מִצִּנִּים יִקָּחֵהוּ “and even out of thorns (i. e. thorn hedges enclosing fields) he taketh it.” Compare the similar use of the part. לְ Deu. 24:5, and עַד Jud. 4:16. (In Arabic we might compare لِمِنْ Koran, xxvi. 41, prop. even out of. Indeed لِ seems to have arisen from this signification of the particle before us.)

(5) when the limit is entered into; *in*, εἰς, in (etwas) hinein; Engl. *into*, i. q. the more full, אֶל־תּוֹךְ. Deu. 23:25, אֶל־כֶּלְיְךָ לֹא תִתֵּן “thou shalt not put (grapes) into thy vessel.” בּוֹא אֶל־הַתֵּבָה “enter into the ark,” Gen. 6:18; 7:1; 8:9. אֶל־הַבַּיִת “into the house,” Gen. 19:3; 2 Sa. 5:8. אֶל־הַיָּם “(to cast) into the sea,” Jon. 1:5. אֶל־הָאָרֶץ “into the earth,” Deu. 11:29. When used of a number or multitude, into which one enters, i. q. *inter* (with acc.), *among;* it may be expressed more explicitly, אֶל־בֵּין. Jer. 4:3, “sow not אֶל־קוֹצִים amongst thorns;” 1 Sa. 10:22, “behold, he had hid himself אֶל־הַכֵּלִים amongst the baggage.”

(6) as seen above (No. 1), אֶל is a particle of giving; so also is it used in adding, superadding (comp. הוֹסִיף

אֶל 1 Ki. 10. ; hinzu, *præter, una cum, besides, together with* (comp. Gr. ἐπὶ τοῖσι, besides these; and Arab. إلى for مع Koran iv. 2; Cent. reg. page 43). Lev. 18:18, "nor shalt thou take a wife (אֶל־אֲחֹתָהּ) unto her sister." Lam. 3:41, נִשָּׂא לְבָבֵנוּ אֶל־כַּפַּיִם אֶל־אֵל "let us lift up our hearts with our hands to God" (LXX. ἐπὶ χειρῶν; Arab. مع). After a verb of joining together, Dan. 11:23. More often in this sense use is made of the particle עַל. Metaphorically—

(7) of regarding anything, having respect or regard to anything; hence—(*a*) *as to, in respect to*, Ex. 14:5 (compare Gr. εἰς μὲν ταῦτα); *because of, propter.* Eze. 44:7, אֶל־כָּל־תּוֹעֲבוֹתֵיכֶם "because of all your abominations." (Comp. verse 6, where in the same context there is מִן; and verse 11, where is בְּ.) 2 Sa. 21:1; 1 Ki. 14:5; 21:22. So בָּכָה אֶל to weep on account of. 2 Sa. 1:24, הִנָּחֵם אֶל, שָׂחַק אֶל, Jud. 21:6.—(*b*) *de, concerning*, after verbs of speaking, narrating, telling, as אָמַר Gen. 20:2; דִּבֶּר Jer. 40:16; סִפֵּר Ps. 69:27 (inasmuch as the discourse relates *to* something); also of hearing, Eze. 19:4; שְׁמוּעָה אֶל a report concerning anything, 1 Sa. 4:19. (Compare in N. T. εἰς, Acts 2:25; Eph. 5:32.) See also 1 Sa. 1:27, אֶל־הַנַּעַר הַזֶּה הִתְפַּלָּלְתִּי "concerning this child I prayed," um diesen Knaben habe ich gebeten; where אֶל indicates the object or end of the discourse (den Zweck).

(8) Metaph. it is also as expressive of rule or standard; *secundum, according to.* אֶל פִּי "according to the command," Josh. 15:13; 17:4. אֶל־נָכוֹן "according to the certainty," für gewiß, 1 Sa. 26:4. אֶל־הַנְּחִילוֹת "according to the pipes," Psa. 5:1; 80:1. And so after the verbs of likeness, as דָּמָה, נִמְשַׁל, which see.

(9) when prefixed to prepositions which denote rest in a place, it gives them the signification of motion or direction to or towards a place, as מִחוּץ לְ without (außerhalb, draußen vor), out of doors; אֶל מִחוּץ לְ to without, forth without (hinaus vor), Lev. 4:12; compare *foris* and *foras;* בֵּין between; אֶל בֵּין in between (zwischen hinein), Eze. 10:2; 31:10. Comp. אֶל נֹכַח, אֶל מִנֶּגֶב לְ Josh. 15:3; אֶל־מִבֵּית, אֶל אַחֲרֵי, אֶל־תַּחַת.

(B) More rarely, and by a kind of negligence of speech (although used in a good many most certain examples), it is used of *remaining at*, or *in a place*, to which one tends (comp. לְ let. B), as the Gr. εἰς, ἐς for ἐν, ἐς δόμους μένειν, Soph. Aj. 80; οἴκαδε μένειν (see Passow Lex. No. 6; Bernhardy Synt. Ling. Gr. page 215, 216); Germ. zu Hause, zu Leipzig, zu der Zeit, and in some parts, bis Montag (for Monday itself), (as vice versâ part. מִן used of quiet tarrying *at* a place. See No. 3). Winer, who has used in this argument more skill than learning (Lex. page 60), may see whether all these are void of sense; he could hardly deny that these idioms of languages really exist. One thing is true, that the signification of motion is not wholly lost in this class of significations, namely, that which had preceded. Specially then it is—

(1) *ad* for *apud, at, by, near;* Germ. an. יָשַׁב אֶל־הַשֻּׁלְחָן "to sit at the table," zu Tische sitzen, 1 Ki. 13:20 (comp. ἐς θρόνους ἕζοντο, Od. iv. 51). Jer. 41:12, וַיִּמְצְאוּ אֹתוֹ אֶל־מַיִם רַבִּים "and they found him at the great waters, which were near Gibeon." 1 Sa. 17:3, "the Philistines stood אֶל־הָהָר מִזֶּה by a mountain (am Berge) on this side." In the same sense there might be said מִן־הָהָר, see מִן No. 3. אֶל־גִּבְעָה am Hügel, "at the hill," Josh. 5:3. Eze. 7:18, אֶל־כָּל־פָּנִים בּוּשָׁה auf allen Gesichtern Schaamröthe, "blushing shall be on all faces," a little after בְּכָל־רָאשֵׁיהֶם. (We must not refer to this, Gen. 24:11, וַיַּבְרֵךְ הַגְּמַלִּים...אֶל־בְּאֵר מַיִם where Winer inaccurately renders, "he gave to drink at the well of water;" it should be rendered, "he made to kneel down at"—er ließ sie hinknieen an das Wasser.)

(2) *in, among*, as in Sophocles, ἐς δόμους μένειν. Deu. 16:6, כִּי אִם־אֶל־הַמָּקוֹם...שָׁם תִּזְבַּח אֶת־הַפֶּסַח "but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover" (Sam. cod. במקום). 1 Ki. 8:30, וְאַתָּה תִּשְׁמַע אֶל־מְקוֹם שִׁבְתְּךָ אֶל־הַשָּׁמַיִם "and hear thou in the place of thy habitation in heaven." (Here, by a slight change, it might be, "let our prayers go up into heaven;" but as the words now are, אֶל actually follows a verb of rest.) Gen. 6:6, וַיִּתְעַצֵּב אֶל־לִבּוֹ "and he was grieved in his heart," er empfand Schmerz in seinem Herzen (not as taken by Winer, es schmerzte ihn in die Seele hinein, for הִתְעַצֵּב as being intransitive, does not admit the idea of entering into the mind). Here belongs—

(3) אֶל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, אֵין לֶחֶם חֹל אֶל־תַּחַת יָדִי "there is no common bread under my hand" (prop. a solecism, as the expression of the people of Berlin, unter meine Hand); also אֶל־מוּל for מוּל, which see.

Note. It is a mistake to attribute to this particle some other significations which are altogether foreign to its true sense, as *with*, in Nu. 25:1; Josh. 11:18 (see however above, A 6); *through*, in Jer. 33:4, etc.

אֵלָא ("terebinth"), [*Elah*], pr n. m. 1 Kings 4:18.

אֶלְגָּבִישׁ m. *hail*, Eze. 13:11, 13; 38:22, i. q. גָּבִישׁ ice, κρύσταλλος, whence אַבְנֵי אֶלְגָּבִישׁ stones of ice, i.e. hail. This word is perhaps rather Arabic than Hebrew. Kamûs, page 742, الجبس what is frozen; ["ال جَامِد *concretum*, specially *congelatum*." See also Freytag's Lexicon, i. page 240.]

אַלְגּוּמִּים see אַלְמֻגִּים.

אֶלְדָּד ["whom God loves," "Theophilus"], [*Eldad*], pr.n. m. Num. 11:26, 27.

אֶלְדָּעָה ("whom God called," see דָּעָה), [*Eldaah*], pr. n. of a son of Midian, Gen. 25:4.

אָלָה an unused root. Arab. أَلَهَ *to worship* a deity, *to adore*; med. Kesr. *to be stunned, smitten, with fear*. See the note on אֵל I. Comp. אֱלוֹהַּ.

אָלָה I. prop. *to be round*; hence *to be thick, fat*; cogn. root אול (comp. especially אול abdomen, belly, Ps. 73:4). Arab. أَلِيَ to have fleshy buttocks, to have a fat tail (as a ram). Hence אַלְיָה.

II. denom. from אֵל (see the note on אֵל).

(1) *to swear*; Arab. آلَى for أَلْوَ Conj. IV. V. prop. to affirm by God, 1 Ki. 8:31 [Hiphil].

(2) *to curse*, Jud. 17:2; Hos. 4:2.

(3) *to cry out, to lament* (Germ. Gotterbarmen, Gott um Erbarmen anrufen), Joel 1:8.

(I should not oppose the idea of this root being onomatopoetic, comp. יָלַל, אָלַל, and the signification which I have put in the third place would then be primary.)

Hiphil, *to cause any one to swear, to bind him by an oath*, construed with acc., 1 Ki. 8:31; 2 Ch. 6:22; 1 Sa. 14:24. Fut. apoc. וַיֹּאֶל from יֹאלֶה for יַאֲלֶה 1 Sa. l. cit. Derivatives אָלָה and תַּאֲלָה.

אָלָה f. (with Kametz impure, from אָלָה No. II., for אָאלָה and that for אַלְאָה, אַלְוָה; Arab. أَلْوَة, see Lehrg. 509.

(1) *an oath*. בּוֹא בְאָלָה to enter into an oath, i.e. to bind oneself by oath, Neh. 10:30; hence הֵבִיא בְּאָלָה to bind any one by an oath, Eze. 17:13. Compare Virg. Æn. iv. 339, *hæc in fœdera veni*. אָלָתִי "an oath imposed on me," Gen. 24:41.

(2) *a covenant confirmed by an oath*, Gen. 26:28; Deu. 29:11, 13; Ex. 16:59.

(3) *imprecation, curse*, Nu. 5:21; Isa. 24:6, שְׁבֻעַת־אָלָה an oath joined with imprecations; Nu. 5:21. הָיָה לְאָלָה to become a curse, Jer. 44:12. נָתַן לְאָלָה to make to be an execration, Jer. 42:18. Plur. אָלוֹת curses, Nu. 5:23; Deu. 29:11.

אֵלָה f. *an oak*, Josh. 24:26, i. q. אַלּוֹן. Root אָלַל No. III.

אֵלָה f. i.q. אַיִל No. 2 (from the root אול), *a strong hardy tree*, specially *the terebinth* (*Pistacia Terebinthus*, Linn.), a tree common in Palestine, long-lived, and on that account often used in designating places (Gen. 35:4; Jud. 6:11, 19). According to Pliny (xvi. 12), an evergreen; but this is contradicted by modern botanists. The ancient versions sometimes render it *terebinth*, sometimes *oak* (see the further remarks in Thes. page 50, 1); and the word appears, in a wider sense, to be used of any large tree, like the Gr. δρῦς. [The modern name of the terebinth is بطم *butm*, Robinson, iii. 15.]

אֱלָהּ emphat. st. אֱלָהָא m. Ch. i.q. Heb. אֱלוֹהַּ *God*, generally, Dan. 3:28; 6:8, 13; emphat. st. specially used of Jehovah, Dan. 2:20; 3:32. With pref. לֶאֱלָהּ Dan. 2:19; but also with suffixes, contr. בֵּאלָהֵהּ Dan. 6:24. Pl. אֱלָהִין gods, Dan. 2:11; 5:4, 11, 23. בַּר אֱלָהִין "son of gods," Dan. 3:25.

אֵלֶּה pron. pl. comm. *these*, used as the pl. of the sing. זֶה. The simple and less frequent form is אֵל, which see. ־ֶה has a demonstrative power, compare הִנֵּה. (Arab. أُلَى, أُلَاءِ, الأُلَى, f. الَّاتِ; Æthiop. እሉ: hi እላ: hae; Ch. אִלֵּין.) It is applied either to the things which follow, Gen. 2:4; 6:9; 11:10; or to those which precede, Gen. 9:19; 10:20, 29, 31. It is placed after a noun, as הַדְּבָרִים הָאֵלֶּה Gen. 15:1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used δεικτικῶς, Psa. 73:12. Comp. זֶה. When twice or three times repeated, *hi, illi, illi*, Isa. 49:12. ["Like זֶה it refers also to space, עַד־אֵלֶּה i.q. עַד־זֶה Lev. 26:18. Some suppose אֵלֶּה to be used also for the sing., as 2 Ch. 3:3; Eze. 46:24; Ezr. 1:9; but these passages are uncertain. See on this pron. Hupfeld, in Zeitschr. f. d. Morgenl. ii. 161" Ges. add.]

אֱלָהּ, אֱלֹהִים see אֱלוֹהַּ.

אֲלוּ Ch. *behold! lo!* a softened form for אֲרוּ (which see), Dan. 2:31; 4:7; 7:8. Compare the letter ל.

אִלּוּ (contr. from אִם and לוּ ["According to Hupfeld (Zeitsch. f. d. Morgenl. ii. 130), it is i. q. לוּ with

the demonst. אן prefixed." Ges. add.], like the Syr. ܐܠܘ), *if, but if*, a particle of the later [?] Hebrew, Eccl. 6:6; Est. 7:4.

אֱלוֹהַּ (with prefix and suffix לֶאֱלֹהַּ Dan. 11:38; לֵאלֹהוֹ Hab. 1:11), m. *God* (Arab. إِلَٰهٌ, إِلَٰه, with art. اَللّٰهُ of the true God; Syr. ܐܰܠܳܗܳܐ; Chald. אֱלָהּ). In imitation of the Aramæan usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים, occurs, on the other hand, more than two thousand times. The singular is used—

(1) of *any god*, Dan. 11:37—39; 2 Chr. 32:15; Neh. 9:17. There is a proverbial expression, Hab. 1:11, of an obstinate self-confident man, זוּ כֹחוֹ לֵאלֹהוֹ "whose own strength is his god," i.e. who despises every god and confides in his own strong hand and sword. Comp. Job 12:6, אֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ "who bears his god in his hand." Arms are intended. Comp. Virg. Æn. vi. 773, "*Dextra, mihi deus, et telum ..Nunc adsint.*"

(2) mostly of *the true God*, κατ' ἐξοχήν, for اَللّٰهُ, הָאֱלוֹהַּ. Deu. 32:15; Ps. 50:22, and forty times in the book of Job. Const. with sing. adj. (Deu. loc. cit.) and plur. Job 35:10.

Pl. אֱלֹהִים (with pref. contr. לֵאלֹהִים, בֵּאלֹהִים, כֵּאלֹהִים) used in Hebrew—

(A) in a plural sense—(1) of *gods* or *deities* in general, whether true or false. אֱלֹהֵי מִצְרַיִם "the gods of the Egyptians," Exod. 12:12. אֱלֹהֵי הַנֵּכָר "strange gods," Gen. 35:2, 4; Deu. 29:18. אֱלֹהִים חֲדָשִׁים "new gods," Deu. 32:17. Sometimes, from the more common popular usage, Jehovah and idols are comprehended under this common name; Ps. 86:8, "there is none like unto thee among the gods, O Jehovah!" Ex. 18:11; 22:19. Elsewhere the idea of divinity is altogether denied to idols, and is attributed to Jehovah alone. Isa. 44:6, "besides me there is no god;" Isa. 45:5, 14, 21; 46:9. Idols are even called לֹא־אֱלֹהִים 2 Ch. 13:9.

(2) once applied to *kings*, i. q. בְּנֵי אֱלֹהִים Ps. 82:1, especially verse 6.

Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting *angels* (see Psa. 8:6, the LXX. and Ch.; Psa. 82:1; 97:7; 138:1), and *judges* (Ex. 21:6; 22:7, 8); this opinion is discussed and refuted at length in Thes. page 95. [But Hebrews, chaps. 1:6 and 2:7, 9 shew plainly that this word sometimes means *angels*, and the authority of the N. T. decides the matter.]

(B) in a singular sense, of *one god* (compare as to the *pl. majestatis* or *excellentiæ*, Lehrg. page 663, 664), Heb. Gram. § 106, 2, *b*. Constr. with a verb (Gen. 1:1, 3 seq.) and adjective in the singular, as אֱלֹהִים חַי 2 Ki. 19:4, 16; אֱלֹהִים צַדִּיק Ps. 7:10; 57:3; 78:56; but with a plural verb only in certain phrases. Perhaps retained from polytheism [an idea which is not to be entertained for a moment], in which אֱלֹהִים may be taken in a plural sense and understood of higher powers. [This is not the way in which the Scripture speaks of *God*.] Gen. 20:13, הִתְעוּ אֹתִי אֱלֹהִים as if, "gods made me wander;" Gen. 35:7; Ex. 22:8; 32:4, 8; 2 Sa. 7:23; 1 Ki. 19:2; Ps. 58:12. Compare my Comment. de Pent. Sam. page 58. It is used also—

(1) of *any divinity*. Deu. 32:39, "there is no god beside me;" Ps. 14:1. Thus, when the divine nature is opposed to the human. Eze. 28:2; Ps. 8:6, "thou madest him a little lower than God" [than the *angels*, see Heb. 2:7]. Very often—

(2) of an *idol*, a god of the Gentiles. Ex. 32:1, "make us a god," i. e. an idol; 1 Sa. 5:7, "Dagon, our god;" 2 Ki. 1:2, 3, 6, 16. Even used of *a goddess*, 1 Ki. 11:5.

(3) *the god of any one* is the god whom any one worships, whom he has as his domestic god, ἐπιχώριος, tutelar. Jon. 1:5, "every one called upon his god;" Ruth 1:16; Gen. 17:7, 8; 28:21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called אֱלֹהֵי יִשְׂרָאֵל Ex. 5:1; Psa. 41:14; אֱלֹהֵי יַעֲקֹב Psa. 20:2; 46:8; and conjoinedly יְהוָֹה אֱלֹהַי Ps. 18:29; יְהוָֹה אֱלֹהֶיךָ in Deuteronomy more than two hundred times.

(4) more rarely followed by a genitive of that over which the god presides, or that which he created, just as *Mars* is called *the god of war* [No such comparison ought to be made of the true God with phrases relating to idols.], ex. gr. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24:3; אֱלֹהֵי הַצְּבָאוֹת "God of the heavenly hosts," Amos 3:13; or the attribute of God as אֱלֹהֵי אָמֵן "God of truth," Isa. 65:16.

(5) אֱלֹהִים is used for a *divine, godlike appearance* or *form* [?] (Götter-, Geistergestalt), 1 Sa. 28:13; where the sorceress says to Saul, "I see a godlike form arising from the earth."

(6) with the art. הָאֱלֹהִים is *GOD*, κατ' ἐξοχήν, the one and true God; Arab. اَللّٰهُ, in the well-known phrase لَا اِلٰهَ اِلَّا اللّٰهُ. Deu. 4:35, כִּי יְהוָֹה הוּא הָאֱלֹהִים "for Jehovah is the (true) God;" 1 Ki. 18:21, "if

Jehovah is (God), follow him, if Baal is (God), follow him." Verse 37; Deu. 7:9. Whence הָאֱלֹהִים is used very often of *Jehovah*, Gen. 5:22; 6:9, 11; 17:18; 20:6, 7, etc. But equivalent to this is אֱלֹהִים *without* the article (Josh. 22:34), which is used very often both in prose and in poetry, with hardly any distinction, for יְהוָֹה, either so that both names are employed together, or the use of the one or the other depends on the nature of the phrases and the usage of the language, and the inclination of the particular writers. Thus we constantly find בְּנֵי אֱלֹהִים, and on the other hand, נְאֻם יְהוָֹה, מְשִׁיחַ יְהוָֹה; in other expressions this use is altogether promiscuous, as עֶבֶד יְהוָֹה and עֶבֶד הָאֱלֹהִים Dan. 9:11; רוּחַ יְהוָֹה and רוּחַ אֱלֹהִים Gen. 1:2; 41:38; Ex. 31:3. As to the usage of different writers, see the remarks in Thes. page 97, 98.

Things are said in Scripture to be *of God;* whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him, or what bears a divine or august appearance (τὸ θεῖον), as "mount of God," Psa. 68:16; "river of God," Psa. 65:10; חִתַּת אֱלֹהִים "terror suddenly sent by God," a panic terror, Gen. 35:5. 2 Ki. 1:12, אֵשׁ אֱלֹהִים is used of lightning, etc.; compare אֵל page XLV. B. Similar is the principle of the phrase לֵאלֹהִים *of God;* Gr. τῷ Θεῷ, added to adjectives. Jon. 3:3, עִיר גְּדוֹלָה לֵאלֹהִים pr. "a city divinely great." Acts 7:20, ἀστεῖος τῷ Θεῷ. Compare the Arab. لِلّٰه pr. *from God, divinely, exceedingly.* Har. Cons. iv. page 38, ed. de Sacy.

As to the phrases, בֶּן אֱלֹהִים, אִישׁ אֱלֹהִים see under בֵּן, אִישׁ and the other words from which they spring.

Note. Some regard אֱלֹהִים to be also used in a singular sense (for as to the plural see A, 2), of one King, for בֶּן־אֱלֹהִים, and they especially refer to Ps. 45:7, where they render כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד "thy throne, O God (i.e. O divine King), shall stand for ever;" but this should no doubt [?] be construed by ellipsis, כִּסְאֲךָ כִּסֵּא אֱלֹהִים "thy throne shall be a divine throne" (i.e. guarded and made prosperous by God), according to the accustomed canon of the language, Lehrg. § 233:6. [This passage speaks of Christ as God, there is no ellipsis to be supplied, see Heb. 1:8.]

אֱלוּל m.—(1) i.q. אֱלִיל *vain*, Jer. 14:14, in כתיב.

(2) [*Elul*], the sixth Hebrew month, from the new moon of September to that of October, Nehem. 6:15; Syr. ܐܝܠܘܠ, Arab. أَيْلُول. Etymology unknown.

אַלּוֹן m. (1) i.q. אַלָּה *an oak*, Gen. 35:8; Eze. 27:6. Root אָלַל No. III.

(2) pr.n. m. *Allon*, 1 Ch. 4:37; [a place, Josh. 19:33].

אֵלוֹן m.—(1) a strong and hardy tree (from the root אוּל No. 2), specially *the oak*, as the ancient versions agree. Gen. 12:6; 13:18; 14:13; 18:1; Deu. 11:30, etc. See my remarks in Thes. page 50, 51, in opposition to Celsius (Hierob. t. i. page 34, seq.), who regards אֵלוֹן as well as אֵלָה to be the terebinth. Sometimes particular oaks were called by particular names, as "the oak of Magicians," Jud. 9:37; pl. "the oaks of Mamre," Gen. 13:18; 14:13; of Moreh, Deu. 11:30.

(2) pr.n. m.—Gen. 46:14.

אַלּוּף adj. m.—(1) *familiar, intimate, a friend,* (see the root No. 1), Pro. 16:28; 17:9; Mic. 7:5; אַלּוּף הַנְּעָרִים a husband is called "a friend of youth," Jer. 3:4 (comp. רֵעַ Jer. 3:20).

(2) *gentle, tame,* Jer. 11:19, "and I was as a tame sheep."

(3) *an ox,* i.q. אֶלֶף No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene, so that under the masculine gender it is also used of a cow; Ps. 144:14, אַלּוּפֵינוּ מְסֻבָּלִים.

(4) *the leader of a family or tribe,* φύλαρχος: especially used of the chiefs of the Edomites, Gen. 36:15, seq.; 1 Ch. 1:51, seq.; rarely of the Jews, Zech. 9:7; 12:5, 6; also generally of leaders, Jer. 13:21.

אָלוּשׁ (according to the Talmud, "a crowd of men"), [*Alush*], pr.n. of a station of the Israelites, Num. 33:13.

אֶלְזָבָד ("whom God gave") Θεόδωρος. [*Elzabad*], pr.n. m.—(1) 1 Ch. 26:7.—(2) 12:12.

אלח a root not used in Kal. Arab. Conj. VIII. ائتلح *to become sour,* as milk.

Niphal נֶאֱלַח metaph. *to be corrupted,* in a moral sense, Ps. 14:3; 53:4; Job 15:16.

אֶלְחָנָן ("whom God gave"), [*Elhanan*], pr.n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word לַחְמִי). The person mentioned 2 Sa. 23:24, does not appear to be different.

אֱלִיאָב ("whose father is God"), [*Eliab*], pr.n. —(1) a leader of the tribe of Zebulon, Num. 1:9; 2:7.—(2) Num. 16:1, 12; 26:8.—(3) a brother of David, 1 Sa. 16:6; 17:13, 28.—(4) 1 Ch. 16:5.

אֱלִיאֵל ("to whom God strength," sc. gives) [*Eliel*], pr. n.—(1) of two of David's mighty men, 1 Ch. 11:46, 47; 12:11.—(2) of a leader of the tribe of Manasseh, 1 Ch. 5:24.—(3) of a leader of the Benjamites, 1 Ch 8:20.—(4) 1 Ch. 8:22.—(5) 1 Ch 15:9, 11.—(6) 2 Ch. 31:13.

אֱלִיאָתָה ("to whom God comes"), [*Eliathah*], pr. n. m. 1 Ch. 25:4.

אֱלִידָד ("whom God loves"), [*Elidad*], pr. n. of a leader of the Benjamites, Num. 34:21.

אֶלְיָדָע ("whom God cares for"), [*Eliada*], pr. n.—(1) a son of David, 2 Sa. 5:16, called, 1 Ch. 14:7, בְּעֶלְיָדָע.—(2) 1 Ki. 11:23.—(3) 2 Ch. 17:17.

אַלְיָה (from the root אָלָה No. 1), i. q. أَلْيَةٌ, *the thick and fat tail of a sheep*, such as that of the peculiar kind of oriental sheep (*ovis laticaudia*, Linn.), the smallest of which, according to Golius, an eye-witness (page 146), weighs ten or twelve pounds. Comp. Herod iii. 113; Diod. ii. 54, and others cited by Bochart, in Hieroz. pt. i. page 494, seq.; Rosenmüller, altes und neues Morgenland, ii. 118. Ex. 29:22; Lev. 7:3; 8:25; 9:19; 3:9, "let him take away the whole tail, near the back-bone."

אֵלִיָּה & אֵלִיָּהוּ ("my God is Jehovah"), *Elijah*, pr. n.—(1) of a very celebrated prophet, the chief of the prophets in the kingdom of Israel in the time of Ahab, famous for the many miracles which he wrought; taken up to heaven (2 Ki. 2·6, seq. compare however, 2 Ch. 21:12), and to return before the advent of the Messiah (Mal. 3:23).—(2) m. 1 Ch. 8:27.—(3) m. Ezr. 10:21, 26.

אֱלִיהוּ ("whose God is He"), [*Elihu*], m.—(1) 1 Ch. 26:7.—(2) 1 Ch. 27:18.—(3) אֱלִיהוּא No. 1.

אֱלִיהוּא (id.) pr. n.—(1) [*Elihu*], the son of Barachel the Buzite, a friend of Job, his fourth opponent in dispute, Job chaps. 32—35. Sometimes written אֱלִיהוּ Job 32:4; 35:1.—(2) m. 1 Sa. 1:1.—(3) m. 1 Ch. 12:20.

אֶלְיְהוֹעֵינַי ("unto Jehovah my eyes," sc. are turned), [*Elioenai*], pr. n. m.—(1) Ezr. 8:4.—(2) 1 Ch. 26:3.

אֶלְיוֹעֵינַי (id.) [*Elioenai*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 4:36.—(3) 1 Ch. 7:8.—(4) Ezr. 10:22.—(5) Ezr. 10:27.

אֶלְיַחְבָּא ("whom God hides"), [*Eliahba*], pr. n. m. of one of David's mighty men, 2 Sa. 23:32.

אֱלִיחֹרֶף ("to whom God is the reward," from حرف Conj. III. to recompense), [*Elihoreph*], pr. n. m. 1 Ki. 4:3.

אֱלִיל (1) adj. *of nothing, of nought, empty, vain*, 1 Ch. 16:26; Ps. 96:5. Pl. the vain, empty, i. e. idols, Lev. 19:4; 26:1; (comp. הֶבֶל).

(2) subst. *vanity, weakness*, Job 13:4, רֹפְאֵי אֱלִל "vain physicians," i. e. vain comforters, compare Zec. 11:17. Root אָלַל No. I.

אֱלִימֶלֶךְ ("to whom God is king"), [*Elimelech*], pr. n. m., the father in law of Ruth. Ruth 1:2; 2:1.

אִלֵּין & אִלֵּן Ch. pron. pl. comm., *these*, i. q. Heb. אֵלֶּה. Dan. 2:44; 6:7.

אֶלְיָסָף ("whom God added"), [*Eliasaph*], pr. n. m.—(1) a leader of the tribe of Gad, Num. 1:14; 2:14.—(2) 3:24.

אֱלִיעֶזֶר ("to whom God is help"), pr. n. m., *Eliezer*.—(1) a man of Damascus whom Abraham intended to be his heir before the birth of Isaac [of Ishmael], Gen. 15:2; according to verse 3, born in his house.—(2) a son of Moses, Ex. 18:4.—(3) 1 Ch. 7:8.—(4) 1 Ch. 27:16.—(5) 1 Ch. 15:24.—(6) 2 Ch. 20:37.—(7), (8), (9) Ezr. 8:16; 10:18; 23:31.

אֱלִיעֵינַי (perhaps contr. from אֶלְיוֹעֵינַי), [*Elienai*], pr. n. m., 1 Ch. 8:20.

אֱלִיעָם (i. q. אֱלִיאָב, אֱלִיאָם), [*Eliam*], pr. n. m.—(1) the father of Bathsheba, 2 Sam. 11:3, called 1 Ch. 3:5 עַמִּיאֵל.—(2) 2 Sam. 23:34.

אֱלִיפַז ("to whom God is strength"), pr. n. m. *Eliphaz*.—(1) a son of Esau, Gen. 36:4, sq.—(2) a friend of Job with whom he disputed, Job 2:11; 4:1; 15:1, etc.

אֱלִיפָל ("whom God judges," from פָּלַל), [*Eliphal*], pr. n. m., 1 Ch. 11:35.

אֱלִיפְלֵהוּ ("whom God distinguishes," i. e. makes distinguished), [*Elipheleh*], pr. n. m., 1 Ch. 15:18, 21.

אֱלִיפֶלֶט ("to whom God is salvation"), [*Eliphalet, Eliphelet, Elpalet*], pr. n. m.—(1) 1 Ch. 3:6; 14:7, called 1 Ch. 14:5, אֶלְפֶּלֶט.—(2) 2 Sam. 23:34.—(3) 1 Ch. 8:39.—(4), (5) Ezr. 8:13; 10:33.

אֱלִיצוּר ("to whom God is a rock"), [*Elizur*], pr. n. m. Num. 1:5; 2:10; 7:30, 35; 10:18

אֱלִיצָפָן ("whom God protects"), [*Elzephan, Elizaphan*], pr. n. m.—(1) Num. 3:30, called אֶלְצָפָן Ex. 6:22; Lev. 10:4.—(2) Num. 34:25.

אֱלִיקָא [*Elika*], pr. n. m. 2 Sam. 23:25. The etymology is unknown.

אֶלְיָקִים ("whom God has set"), *Eliakim*, pr. n.—(1) the prefect of the palace in the reign of Hezekiah. 2 Ki. 18:18; 19:2; Isa. 22:20; 36:3.—(2) a son of king Josiah, made king by Necho, king of Egypt, who changed his name to יוֹיָקִים ("whom Jehovah has set"). 2 Ki. 23:34; 24:1; Jer. 1:3; 1 Ch. 3:15.—(3) Neh. 12:41.

אֱלִישֶׁבַע ("to whom God is the oath," "who swears by God," i. e. worshipper of God, comp. Isa. 19:18), [*Elisheba*], pr. n. f. Ex. 6:23. LXX. Ἐλισαβέτ, as Lu. 1:7.

אֱלִישָׁה [*Elishah*], pr. n. of a region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Eze. 27:7. *Elis* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written אליש). The name of this place appears to have been applied by the Hebrews to the whole Peloponnesus, as the names of provinces, especially when remote, are very often applied to whole countries; comp. יָוָן. As to the purple not only found in Laconia (Hor. Od. ii. 18, 7), but also in the gulf of Corinth, and in the islands of the Ægean sea, see Bochart, Phaleg. iii. 4. Others explain אלישה by Hellas, Greece; see Michaëlis, Spicil. Geogr. Hebr. t. i. p. 78.

אֱלִישׁוּעַ ("to whom God is salvation"), [*Elishua*], pr. n. m., of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

אֶלְיָשִׁיב ("whom God restored"), [*Eliashib*], pr. n. m.—(1) 1 Ch. 3:24.—(2) 1 Ch. 24:12; Ezr. 10:6.—(3) Neh. 3:1, 20; 12:10.—(4), (5) Ezr. 10:24, 27, 36.

אֱלִישָׁמָע ("whom God hears"), [*Elishama*], pr. n. m.—(1) 2 Sam. 5:16.—(2) Num. 1:10; 2:18.—(3) 2 Ki. 25:25; Jer. 41:1.—(4) 1 Ch. 2:41.—(5) 2 Ch. 17:8.

אֱלִישָׁע pr. n. m. (for אֱלִי יֶשַׁע "to whom God is salvation"), *Elisha* the prophet, the disciple, companion, and successor of Elijah, famous for many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 Ki. chaps. 2—13. In N. T. Ἐλισσαῖος, Lu. 4:27.

אֱלִישָׁפָט ("whom God judges"), [*Elishaphat*], pr. n. m., 2 Ch. 23:1.

אֱלִיָּתָה see אֱלִיאָתָה.

אִלֵּךְ Ch. pron. pl. *these*, i. q. אֵלֶּה, Dan. 3:12, 13, 21, 22; Ezr. 4:21; 5:9, etc.

I. **אָלַל** an unused verb having the force of *nothing, emptiness*, ["commonly"] derived from אַל ["but this is very doubtful"] (which see, and compare the remarks under the root און), whence אֱלִיל vain, powerless.

II. **אָלַל** *to cry out*, onomatop. i. q. יָלַל and Arab. أَلَّ Kam. p. 1391. Comp. ἀλαλάζειν. Hence is אַלְלַי.

III. **אָלַל** kindred to the roots אול & אָלָה No. I, prop. *to roll*, hence *to be round, thick;* whence אֵלָה, אלון oak, prop. thick tree.

אַלְלַי interj. of lamenting, *væ, woe!* Gr. ἐλελεῦ, followed by לִי, Job 10:15; Mic. 7:1. Root אָלַל No. II.

אָלַם a root not used in Kal.—(1) TO BIND, comp. PIEL and אֲלֻמָּה.

(2) passive, *to be bound*, sc. the tongue, i. e. *to be dumb, to be silent;* see NIPH. and the nouns אִלֵּם, אֵלֶם, אַלְמֹנִי. To be silent, dumb, as if tongue-tied (δεσμὸς τῆς γλώσσης, Mark 7:35), comp. Pers. زبان بستن to bind the tongue, for to be silent, and Gr. φιμοῦσθαι.

(3) *to be solitary, forsaken, widowed*, for a solitary person is silent as he has no companion with whom to talk; comp. بَكِمَ to be mute, to be unmarried. Hence are derived אַלְמָן, אַלְמֹן, אַלְמָנָה, אַלְמָנוּת.

NIPHAL.—(1) *to be dumb, mute*, Ps. 31:19; 39:3, 10; Isa. 53:7.

(2) *to be silent*, Eze. 33:22.

PIEL, *to bind together*, Gen. 37:7.

אֵלֶם m. *silence*, Ps. 58:2, הַאֻמְנָם אֵלֶם צֶדֶק תְּדַבֵּרוּן "do ye indeed speak out the silence of justice?" i. e. do ye indeed use justice which seems to be silent and mute in your decrees? ["So commonly; but it may be worth inquiry whether אֵלֶם should not be dropped, having sprung perhaps from a careless repetition of אמנם." This conjecture is wholly needless. ("Maurer gives to אֵלֶם the signification of *league, law*, from the sense of *binding;* as عَقْدٌ league, from עָקַד to bind.", Ges. add.] Ps. 56:1, יוֹנַת אֵלֶם רְחֹקִים "the dumb dove among foreigners" (i. e. perhaps the people of Israel in exile, comp. תּוֹר Ps. 74:19), the title of a poem, to the

tune of which Psalm 56 was sung. Comp. my remarks on the word אַיֶּלֶת.

אִלֵּם m. adj. *mute, dumb*, prop. bound as to the tongue; see the root No. 2. Ex. 4:11; Isa. 35:6; Ps. 38:14. Pl. אִלְּמִים Isa. 56:10.

אֵלֶּם Job. 17:10, in some editions incorrectly for אוּלָם, which see, *but, indeed.*

אַלְמֻגִּים m. pl. 1 Ki. 10:11, 12, and with the letters transposed אַלְגּוּמִּים 2 Ch. 2:7; 9:10, 11, *a kind of precious wood*, brought from Ophir, by sea, in the time of Solomon, together with gold and precious stones, used for ornaments of the temple and palace, and also for making musical instruments; according to 2 Ch. 2:7, growing also on Lebanon. [" It seems to correspond to Sanscr. *mîc'ata* (from simpl. *mîc'a*, so Bohlen), with the Arab. art. اَلْ; *sandal wood*, *pterocarpus sandaliorus*, Linn.; *red sandal wood*, still used in India and Persia for costly utensils and instruments, Celsii Hierob. i. p. 171, seq." Ges. add.] Many of the Rabbins understood *coral*, and in this sense the singular אַלְמוּג is used in the Talmud; but this is not wood (עֵצִים); although if this use of the word by the Talmudists be ancient, that precious wood might be so called from its resemblance to coral, as if *coral-wood; Korallenholz*. More probable is the opinion of Kimchi, who takes it for the Arab. البَقَّم which the Europeans call בראזיל Brazil wood.

אַלְמוֹדָד Gen. 10:26; 1 Ch. 1:20 [*Almodad*], pr. n. of a son of Joktan, i. e. of a people and region of southern Arabia [so called from this person]. If there were an ancient error in reading (for אלמורד), we might compare *Morad* مراد or بنى مراد the name of a tribe living in a mountainous region of Arabian Felix, near Zabid.

אֲלֻמָּה pl. ־ִים and ־וֹת f. *a bundle* of grain, *a sheaf*, Gen. 37:7; Ps. 126:6. Root אָלַם No. 1.

אַלַּמֶּלֶךְ (perhaps "the king's oak" for אֵלַת הַמֶּלֶךְ), [*Alammelech*], pr. n., a town in the tribe of Asher, Josh. 19:26.

אַלְמָן m. adj. *widowed, forsaken*, Jer. 51:5, from the root אָלַם No. 3.

אַלְמֹן m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

I. אַלְמָנָה f. *a widow*. (Arab. أَرْمَلَةٌ Aram. ܐܪܡܠܬܐ) Gen. 38:11; Ex. 22:21, etc. Root אָלַם No. 3. Metaph. used of a state bereft of its king Isa. 47:8. (Compare verse 9, and 54:4.)

II. אַלְמָנוֹת f. pl. Isa. 13:22, *palaces*, i. q. אַרְמְנוֹת (which is itself the reading of some copies), the letter ר being softened into ל as is frequently the case. Compare אַרְמוֹן. Others retain the idea of *a widow*, and understand *desolate palaces*.

אַלְמָנוּת pl. אַלְמְנוּתִים f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

אַלְמֹנִי m. *a certain one*, ὁ δεῖνα, pr. *one kept silent* (from אָלַם No. 2), whose name is concealed. There is always prefixed to this word פְּלֹנִי which see.

אֵלֶּן i. q. אִלֵּין *these.*

אֶלְנַעַם ("whose pleasure or joy God is") [*Elnaam*], pr. n. m. 1 Ch. 11:46.

אֶלְנָתָן ("whom God gave," compare יוֹנָתָן, as i. *Theodorus, Adeodatus*), [*Elnathan*], pr. n. m.—(1) the grandfather of king Jehoiachin, 1 Ki. 24:8, perhaps the same who is mentioned Jer. 26:22; 36:12, 25.—(2) three Levites in the time of Ezra, Ezr. 8:16.

אֶלָּסָר Gen. 14:1, 9 [*Ellasar*], the name of a region, apparently to be sought near Babylonia and Elymais (for it occurs between שִׁנְעָר and עֵילָם). Symm. and Vulg. *Pontus;* Targ. Jerus. תְּלַאשָּׂר (Isa 37:12). But some province of Persia or Assyria is intended, as is shewn by the Assyriaco-Babylonian name of the king אַרְיוֹךְ; compare Dan. 2:14.

אֶלְעָד ("whom God praises," from עוּד compare Job 29:11), [*Elead*], pr. n. m. 1 Ch. 7:21.

אֶלְעָדָה ("whom God puts on," i. e. fills, comp. לָבֵשׁ Job 29:14), pr. n. m. 1 Ch. 7:20.

אֶלְעוּזַי in other copies אֶלְעֻזַי (pr. "God is my praises," i. e. my praises are directed to God), [*Eluzai*], pr. n. m. 1 Ch. 12:5.

אֶלְעָזָר ("whom God aids"), *Eleazar*, pr. n. m.—(1) Ex. 6:23, 25; 28:1; Lev. 10:6, seq.; Nu. 3:2, 4, 32; 17:2, 4; 19:3; 20:25, seq.; 26:3, seq.; 31:6, seq.; 32:2, 28; 34:17; Deu. 10:6; Josh. 14:1; 1 Ch. 6:35.—(2) 2 Sa. 23:9; 1 Ch. 11:12.—(3) 1 Sa. 7:1.—(4) 1 Ch. 23:21; 24:28.—(5) Ezr. 8:33, compare Neh. 12:42.—(6) Ezr. 10:25. LXX. Ἐλεάζαρ. From Ἐλεάζαρος there was afterwards formed the contracted name Λάζαρος.

אֶלְעָלֵא & אֶלְעָלֵה ("whither God ascends"), [*Elealeh*], pr. n. of a town in the tribe of Reuben,

one mile from Hesbon, where there are now the ruins called العال [*el-Al*] see Burckhardt's Travels in Syria, page 623, Germ. edition; Num. 32:3, 37; Isa. 15:14; 16:9.

אֶלְעָשָׂה ("whom God made or created," Job 35:10), [*Eleasah*], pr. n. m. —(1) 1 Ch. 2:39.—(2) 1 Ch. 8:37; 9:43.—(3) Jer. 29:3.

אָלַף or אָלֵף future יֶאֱלַף (Proverbs 22:25) i.q. Arab. أَلِفَ.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence أَلْف and أَلِيف a friend, companion, associate, Heb. אַלּוּף No. 1.

(2) *to be tame, gentle*, used of beasts, compare אֶלֶף No. 1, אַלּוּף No. 3.

(3) *to learn*, from the idea of being accustomed, compare לָמַד. In Syriac and Chaldee, id. In the Old Testament, in one passage, Pro. 22:25.

(4) *to join together, to associate.* Arab. Conj. I. III. IV., whence אֶלֶף a thousand, a family.

PIEL, *to teach*, like the Syr. ܐܰܠܶܦ, with two acc. the one of pers., the other of thing, Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. מַלְּפֵנוּ for מְאַלְּפֵנוּ, compare ܡܰܠܦܳܐ.

HIPHIL (denom. from אֶלֶף) *to bring forth* or *make thousands*, Ps. 144:13. (Arab. آلَفَ to make a thousand).

אֶלֶף—(1) *an ox*, or *cow*, comm. gen., like βοῦς and *bos*, Germ. Rind. It only occurs in pl. אֲלָפִים Ps. 8:8; Pro. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, *Aleph, Alpha.* As to the etymology, see אַלּוּף No. 3.

(2) *a thousand* (Arab. أَلْف, Syr. ܐܰܠܦܳܐ id.; but Æth. አእላፍ: signifies ten thousand. Perhaps it is pr. a joining together, and large conjunction of numbers). The nouns enumerated generally follow the numeral, and some indeed in the singular, as אִישׁ Jud. 15:16; others in the plural, 2 Sam. 10:18; 1 Ki. 10:26; Deut. 1:11; others promiscuously, as כִּכָּר 1 Ch. 19:6, and כִּכָּרִים 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. Comp. Lehrg. p. 695, 697, 699. The principle is different of the phrase אֶלֶף כֶּסֶף "a thousand (shekels) of silver," as to which see Lehrg. p. 700. It is not unfrequently put for a round number, Job 9:3; 33:23; Ps. 50:10.—Dual אַלְפַּיִם "two thousands," Jud. 20:45; 1 Ch. 5:21.—Pl. אֲלָפִים *thousands*, e.g. שְׁלֹשֶׁת אֲלָפִים Ex. 38:26. Far more often used of a round number, אַלְפֵי רְבָבָה "thousands of myriads," Gen. 24:60.

(3) *a family*, i.e. מִשְׁפָּחָה, many of which constituted one *tribe* (מַטֶּה, שֵׁבֶט), Jud. 6:15; 1 Sam. 10:19; 23:23. Used of a town as the abode of a family, Mic. 5:1.

(4) [*Eleph*], pr.n. a town of the Benjamites, Jos 18:28.

אֲלַף, אֶלֶף Ch. *a thousand*, Dan. 5:1; 7:10.

אֶלְפֶּלֶט see אֱלִיפֶלֶט.

אֶלְפַּעַל ("to whom God is the reward," comp. פְּעֻלָּה, פֹּעַל used of reward), [*Elpaal*], pr. n. m., 1 Ch. 8:11; 12:18.

אָלַץ a root not used in Kal, i.q. אוּץ, which see, and לָחַץ.

PIEL אִלֵּץ TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

אֶלְצָפָן see אֱלִיצָפָן.

אַלְקוּם i. q. Arab. أَلْقَوْم *the people.* [The noun with the Arab. art.] Pro. 30:31, מֶלֶךְ אַלְקוּם עִמּוֹ "a king with whom is the people," i.e. who is surrounded by his people, who is amidst them. See Pocock, ad Spec. Hist. Arabum, 207. (Arab. قَوْم *people*, appears to be so called from the idea of *living*, compare Sam. ࠒࠅࠌ to live, Heb. יְקוּם that which liveth, חַיָּה people, from living). LXX. δημηγορῶν ἐν ἔθνει. The Hebrew interpreters regard אַלְקוּם as compounded of אַל particle of negation, and קוּם to arise (compare אַל־מָוֶת Pro. 12:28); in this sense, "a king against whom to arise (i.e. whom to resist) is impossible." But this has but little suitability to the context.

אֶלְקָנָה ("whom God created" [rather, "possessed," see קָנָה]), [*Elkanah*], pr. n. m.—(1) 1 Sa. 1:1, seq.; 2:11, 20.—(2) Ex. 6:24.—(3) 2 Ch. 28:7.—(4) 1 Ch. 12:6.—(5) 1 Ch. 6:8, 10, 11, 20, 21; 15:23.

אֶלְקֹשִׁי gent. noun, *Elkoshite*, used of Nahum the prophet, Nah. 1:1. ["LXX. and Vulg. without ὁ, Ἐλκεσαῖος, *Elcesaius*."] Jerome (on the passage) mentions *Elkosh* as a village of Galilee, called *Helkesei* (or *Elcesi*), "*sibique a circumducente monstratum.*" Pseudepiphanius contends that *Elcesi* was a village of Judea, see Relandi Palæst. p. 627. However this may be, it would seem to have been a town of Pales-

tine, not Assyria, although even now the Orientals make اَلْقُوش [*el-kûsh*] near Mosul, the native place of the prophet. ["Both are very doubtful," see Thes.]

אֶלְתּוֹלַד (perhaps, "whose race or posterity is from God"), [*Eltolad*], see תּוֹלַד.

אֶלְתְּקֵא & אֶלְתְּקֵה ("to which God is fear, or object of fear"), [*Elteke*h], pr. n. of a Levitical city in the tribe of Dan, Josh. 19:44; 21:23.

אֶלְתְּקֹן ("to which God is the foundation"), [*Eltekon*], pr. n. of a town in the tribe of Judah, Josh. 15:59.

אֵם constr. st. אֵם with suff. אִמִּי pl. אִמּוֹת f.

MOTHER (Arab. أُمّ and إِمّ, Æth. አም:, Aram. אִמָּא, ܐܶܡܳܐ, ܐܡܐ id.) אָב וָאֵם "father and mother," both parents, Jud. 14:16; Ps. 27:10; Est. 2:7.— בֶּן אִמִּי "my brother, by the same mother," Gen. 43:29. Poet. בְּנֵי אִמִּי "my brethren" generally, Gen. 27:29; Cant. 1:6. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.), which would be more accurately called אֵשֶׁת אָב. But the name of mother has a wider use, and is applied also —

(1) to *a grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of *her who bestows benefits on others*, Jud. 5:7.

(3) used as denoting *intimate relationship* or *intimacy*, Job 17:14 (compare אָב No. 7).

(4) of a *nation*, as opposed to the children, i. e. persons springing from it, Isa. 50:1; Jer. 50:12; Eze. 19:2; Hos. 2:4; 4:5.

(5) *mother* of the way, a *parting* of the road, prop. source and head of the way (elsewhere רֹאשׁ דֶּרֶךְ), Eze. 21:26. Arab. أُمّ is the root, beginning of a thing, but أُمّ الطَّرِيق is a royal way, and perhaps in Eze. loc. cit. it may be taken in this sense.

(6) i. q. אַמָּה *metropolis, a great and leading city*, even though not the capital; 2 Sa. 20:19, עִיר וָאֵם בְּיִשְׂרָאֵל "a city and a mother in Israel." So on the Phœnician coins of Tyre and Sidon; compare Arab. أُمّ metropolis; Greek μήτηρ, Callim. Fr. 112, and *mater*, Flor. iii. 7, 18; Ammian. xvii. 13.

(7) metaph. used of the *earth* as the mother of all men, Job 1:21.

This word is undoubtedly primitive, and, like אָב (see p. II. B.), it imitates the first sounds of an infant beginning to prattle, like the Greek μάμμα, μάμμη, μαμμαία, μαῖα, Copt. *mau*, Germ. Mama, Amme [Eng. *mamma*, Welsh *mam*]. A fem. form used metaphorically is אַמָּה. In Arabic there is hence formed a verb أَمَّ to be a mother; hence, to be related, to set an example, to teach.

אִם (commonly followed by Makk.) a demonstrative, interrogative, and conditional particle, the various significations of which are distinguished in the more copious Arabic by different forms أَمْ, إِنْ, إِنَّ, أَنَّ, أَنْ, while, on the contrary, in Æthiopic and Syriac one only is used አም: ܐܶܢ; traces of this word are also found in Western languages, as in the Greek ἤν, i. e. lo! if; Lat. *en;* Germ. wenn, wann.

(A) Its primary power I regard as demonstrative, *lo! behold!* kindred to הֵן (ἤν, *en*), Arab. إِنَّ truly, certainly, أَنَّ id.; see de Sacy, Gramm. Arabe, i. § 889, إِنَّ behold! lo! in the phrase جَآءَ وَإِنَّ he came and lo!—Hos. 12:12, אִם גִּלְעָד אָוֶן "lo! Gilead is wickedness," i. e. most wicked. In the other member there is אַךְ; Job 17:13, אִם אֲקַוֶּה שְׁאוֹל בֵּיתִי "behold! I wait for Hades, my house;" verse 16; Pro. 3:34. Preceded by הֲ in the same sense, Jer. 31:20. (The Hebrew interpreters, as Kimchi, explain this אִם which they rightly notice to be affirmative, by אֱמֶת, and they consider it shortened from אָמֵן; I should prefer from אָמַן, an opinion which I have followed in Heb. Gramm. ed. 9, p. 191, nor can it be denied that the forms and significations of this particle may be very well explained from this root. But the origin above proposed appears to me now to be the more probable. But see the note.) It becomes—

(B) adv. of interrogation (compare הֵן No. 2, and the remarks there, also הֲל, הֲ, أَ interrogative formed from הַל, أَلْ demonstrative).

(1) in direct interrogation, *num? an?* (To this answers the Arab. أَمْ); 1 Ki. 1:27; Isa. 29:16. (Winer in both places renders ob? oder etwa, which is more suitable in the passage in Isaiah, than in 1 Kings.) ["Job 39:13; 31:5; 16:24, 25, 29, 33. From the whole of chap. 31 is seen the close connection between

the interrogative power of אִם and its conditional sense in letter (C), since, between sentences beginning with אִם interrog. are interposed others beginning with אִם conditional, followed by an apodosis; see ver. 7, 9, 13, 19, 20, 21, 25." Ges. add.] It is far more frequent in disjunctive interrogation where there precedes הֲ: *utrum ... an? whether ... or;* Arab. أَ ... أَمْ; Josh. 5:13, הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ "whether art thou for us, or for our enemies?" 1 Ki. 22:15, הֲנֵלֵךְ···אִם נֶחְדָּל "whether shall we go ... or not?" The same is הֲ···וְאִם Job 21:4, and הַאַף···וְאִם Job 34:17; 40:8, 9. Both are also used in a double interrogation, although not disjunctive, as הֲ···אִם Gen. 37:8, הֲ···וְאִם Gen. 17:17. (Where two questions follow each other, but without closely cohering, הֲ is repeated, 1 Sa. 23:11.)

(2) in oblique interrogation, *an, num,* Germ. ob, Engl. *if, whether.* After verbs of interrogation, Cant. 7:13; examining, doubting, 2 Ki. 1, 2; in a twofold disjunctive question, הֲ···אִם Gen. 27:21; Nu. 13:20. The phrase מִי יוֹדֵעַ אִם Est. 4:14, accurately answers to the Latin, *nescio an, haud scio an,* wer weiß ob nicht, =perhaps.

(C) conj.—(1) especially conditional *if; si, εἰ,* Germ. wenn (als wahr gesetzt daß), compare הֵן *ecce, num? si,* Syr. ܗܐ lo! and i.q. إِنْ if. It answers in this signification to Arab. إِنْ, Sam. ܐܡ, ܐܢ, Æthiop. አመ:

Followed according to the sense, by a preterite, Est. 5:8, אִם מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ "if I have found grace in the eyes of the king;" Gen. 43:9; 18:3; and fut. Jud. 4:8, אִם תֵּלְכִי עִמִּי וְהָלָכְתִּי "if thou wilt go with me, I will go;" Gen. 13:16; 28:20; Job 8:4, seq.; 11:10; more rarely by a participle, Jud. 9:15; 11:9; infinitive (for a fin. verb), Job. 9:27. It also stands without a verb, Job 8:6; 9:19. This word differs from the conditional particle לוּ, in אִם being used in a real condition, where it is left uncertain whether something exists or will exist, or be done (*si fecisti, si facturus es*): while לוּ is used to imply that something does not exist, is not done, or will not be, or at least that it is uncertain, and not probable (*si faceres, fecisses,* Greek *εἰ εἶχεν*); see לוּ, and as to the similar use of the partt. إِنْ and لَوْ de Sacy, Gramm. Arabe, i. § 885. It is an ingenious and subtle usage, that in execrations and imprecations, when conditional, instead of לוּ (which perhaps might have been expected), there always is אִם Ps. 7:4—6, אִם עָשִׂיתִי זֹאת אִם יֶשׁ עָוֶל בְּכַפָּי׃ אִם גָּמַלְתִּי . . . יִרַדֹּף "if I have done this, if there be iniquity in my hands, if I have injured one at peace with me ... let him persecute me," etc. The Psalmist here denies (if we look at the object of the discourse) that he has done such things, but as though the cause had to be tried, he leaves it as undecided, and as it were, assuming it, he invokes on himself the heaviest penalty, thus wonderfully increasing the force of the execration; compare Ps. 44:21; 73:15; 137:5, 6; Job 31:7, seq. Other examples in which for אִם there might have been more accurately לוּ, are Ps. 50:12, אִם אֶרְעַב "if I were hungry;" Hos. 9:12; but however אִם is not here wrong, because its usage is more widely extended. Specially to be observed—(*a*) when a condition or supposition is modestly to be expressed, אִם···נָא is used, see נָא.—(*b*) אִם···אִם is put disjunctively, *if ... if=whether ... or; sive ... sive* (*εἴτε, εἴτε, ἐάν τε, ἐάν τε*); compare *si ... si,* Gell. ii. 28. Ex. 19:13, אִם־בְּהֵמָה אִם־אִישׁ "whether it were beast or man;" 2 Sa. 15:21; Lev. 3:1; Deu. 18:3; and with a preceding negation *neither ... nor; neque ... neque,* 2 Ki. 3:14. The same is אִם···וְאִם Josh. 24:15; Ecc. 11:3; 12:14 (Arabic إِنْ ... وَإِنْ and إِمَّا ... وَإِمَّا).—(*c*) by an ellipsis of the formula of an oath, such as occurs fully, 1 Sa. 3:17; 24:7; 2 Sa. 3:35, אִם becomes a *negative* particle, especially in oaths. 2 Sa. 11:11, "by thy life (may God heap all manner of evils upon me) אִם אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה I will not do this thing;" 2 Sa. 20:20; 1 Ki. 1:51; in adjurations, Cant. 2:7; 3:5; Neh. 13:25, rarely elsewhere; especially poet. Isa. 22:14; 62:8; Jud. 5:8; Pro. 27:24. (The use is similar of the Arab. إِنْ, more fully مَا إِنْ for *not.*)

(2) part. of conceding, *though, although* (Arab. وَإِنْ, Gr. *ἐὰν καί, κἄν*), followed by a pret., to express "though I am," Job 9:15; commonly a fut. to express "though I were," Isa. 1:18; 10:22; Ps. 139:8; Job 20:6 (compare however, 9:20). Also followed by a verbal noun, Nah. 1:12.

(3) part. of wishing, *oh that! would that!* (*εἰ γάρ*). Followed by a fut., Ps. 68:14; 81:9; 95:7; 139:19. There is an Anacoluthon Gen. 23:13, אִם אַתָּה לוּ שְׁמָעֵנִי "would that thou—would that thou wouldst hear me." It becomes—

(4) a particle of time, *when* (compare the Germ. wenn and wann, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, אִם כָּלָה בָצִיר "when the harvest is ended;" Am. 7:2, וְהָיָה אִם כִּלָּה לֶאֱכֹל

"and when it had consumed;" Isa. 4:4, אִם רָחַץ אֲדֹנָי אֵת צֹאַת בְּנוֹת־צִיּוֹן "when the Lord shall have washed the filth of the daughters of Zion;" Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as עַד אִם until when, until, Gen. 24:19; עַד אֲשֶׁר אִם Gen. 28:15; Num. 32:17; Isa. 6:11.

(5) It is rarely *that, quum* causal, *quandoquidem, since,* Arab. أَنْ. Gen. 47:18, "we will not hide it from my lord, that אִם תַּם הַכֶּסֶף...אֶל אֲדֹנִי לֹא נִשְׁאַר since all our money is spent...nothing is left for my lord," etc.; Isa. 53:10.

Note. Winer has of late (in his addenda to Heb. Lex. p. 1054) altogether denied the affirmative or demonstrative power of this particle (letter A), (and Rosenm. is not consistent with himself; see him on Job 17:13, and Hosea 12:12). Winer defends, in the passages cited, the common signification, *si,* ob, *if, whether;* but his reasons are not convincing. That the primary power was demonstrative, is strongly supported by the passage in Hosea, a very early [?] writer, and by the cognate particle הֵן, إِنْ, إِنَّ, أَنَّ; and to this should be added the authority of the ancient versions, which is not to be lightly esteemed (see Noldii Vindiciæ, p. 408).

It is compounded with other particles—

(1) הַאִם, twice at the beginning of a question, when put affirmatively: *nonne? ecce? is not?* Num. 17:28; Job 6:13.

(2) אִם־לֹא—(*a*) *nonne? is not?* (where there precedes הֲלֹא), Isa. 10:9.—(*b*) *if not, unless,* Ps. 7:13; Gen. 24:8. Hence after formulæ of swearing, it is a strong affirmation and asseveration (see above C, 1, *c*), Num. 14:28; Isa. 14:9; also in adjurations, Job 1:11; 2:5; 17:2; 22:20; 30:25; Isa. 5:9.—(*c*) It is put for *but, sed,* sondern (compare εἰ μή, *unless,* Ch. אֶלָּא from אִם־לָא), Gen. 24:37, 38.

אָמָה pl. אֲמָהוֹת (by insertion of the letter ה, comp. Ch. אֲבָהָן and Lehrg. p. 530), f. A HANDMAID, FEMALE SLAVE; אֲמָתְךָ *thy handmaid* (for *I*), used even by a free woman when speaking to her superiors, Jud. 19:9; 1 Sam. 1:11, 16; 25:24, seq.; 2 Sam. 14:15 (comp. אָדוֹן). בֶּן־אָמָה "son of a handmaid," i.e. a slave, Ex. 23:12; Ps. 116:16. (Hence is derived the Arab. verb أَمَا to be a handmaid. Utterly unworthy of attention is the idea that אָמָה handmaid, is derived from the root אָמָה, أَمَّ *inito pacto indixit.*)

אַמָּה prop. i. q. אֵם, but always metaph. of the *beginning, head,* and *foundation* of a thing. Specially—

(1) it is *the mother of the arm,* i.e. the fore-part of the arm; *cubitus, ulna, the fore-arm,* Deut. 3:11. Hence—

(2) The name of a measure, *a cubit, an ell.* Comp. the Lat. *cubitus, ulna,* also Germ. Elle, whence Ellenbogen, Gr. πῆχος and πυγών, Arab. ذِرَاع, Egypt. ⲙⲁϩⲓ.

The method of numbering cubits is this: אַמָּתַיִם "two cubits," Ex. 25:10, 17; שָׁלֹשׁ אַמּוֹת 27:1, and so on as far as ten; in the later Hebrew אַמּוֹת שָׁלֹשׁ 2 Ch 6:13; with numbers higher than ten, in the more ancient Hebrew, thus, חֲמִשִּׁים אַמָּה Gen. 6:15; in the later, חֲמִשִּׁים אַמּוֹת Eze. 42:2, or עֶשְׂרִים אַמּוֹת 2 Ch. 3:4. Also to numerals of all kinds, and both in more ancient and later Hebrew it is joined by בְּ: אַרְבַּע בָּאַמָּה "four by cubit," i.e. four cubits; מֵאָה בָאַמָּה "a hundred cubits," Ex. 27:9, 18; 36:15; 38:9. The common Hebrew cubit was six palms, nor should the opinion be heeded which makes it only four; a larger cubit of seven palms ἑπταπάλαιστος, is mentioned Eze. 40:5; 43:13, comp. 2 Ch. 3:3 ["this agrees with the royal cubit of the Babylonians (Herod i. 178) and Egyptians; see Bœckh, Metrol. Untersuch. p. 212, seq. 265, seq." Ges. add.] and the remarks in Thes. p. 110, 113.—Metaph. Jer. 51:13, "thy end is come, the measure of thy rapine," i.e. the time when God setteth bounds and measure to thy wicked gain.

(3) i. q. אֵם No. 6, *metropolis.* 2 Sam. 8:1, "and David took the bridle of the metropolis from the hand of the Philistines," i.e. he subjected the metropolis of the Philistines to himself. Comp. the Arabian proverb "to give one's bridle to any one," i.e. to submit to his will. Schult. on Job 30:11, and Har. Cons. iv., p. 24. See Geschichte der Hebr. Sprache, p. 41.

(4) *foundation.* Isa. 6:4, אַמּוֹת הַסִּפִּים "the foundations of the threshold." Comp. أَمَّات, أُمَّهَات roots, beginning.

(5) [*Ammah*], pr.n. of a hill, 2 Sam. 2:24.

אַמָּה pl. אַמִּין f. Ch. *a cubit,* Dan. 3:1; Ezr. 6:3; Syr. ܐܡܐ, ܐܡܬܐ, pl. ܐܡܝܢ.

אֵמָה i. q. אֵימָה which see, *terror.*

אֻמָּה (from the root אָמַם) f. *people,* Arab. أُمَّة Aram. אֻמְּתָא, ܐܘܡܬܐ id. Only found in pl. אֻמּוֹת Gen. 25:16; Num. 25:15, and אֻמִּים Ps. 117:1. Syr ܐܘܡܘܬܐ

אֻמָּה Ch. f. id., Dan. 3:29. Pl. אֻמַּיָּא emphat. אֻמַּיָּא Dan. 3:4, 7; 5:19; 7:14; Ezr. 4:10.

I. **אָמוֹן** m.—(1) *workman, architect*, i. q. אָמָּן, Prov. 8:30. used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex*, *opifex*, whence Plin. ii. 1, *Artifex omnium natura*. Quinct. ii. 15, *rhetorica persuadendi opifex*. Others understand *son*, or *foster-child* (from אָמַן No. 1) [which is a better rendering].

(2) [*Amon*], pr. n.—(*a*) of a son of Manasseh, king of Judah, 644—642 B.C. 2 Ki. 21:18—26; 2 Ch. 33:20, seq.—(*b*) 1 Ki. 22:26.—(*c*) Neh. 7:59, called in Ezr. 2:57, אָמִי.

II. **אָמוֹן** i. q. הָמוֹן *multitude, crowd*, Jer. 52:15. Root הָמָה.

III. **אָמוֹן** *Amon*, pr. n. of the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see נֹא אָמוֹן), Jer. 46:25, called Ἄμμων by the Greeks, and compared by them with Jupiter (comp. Herod. ii. 42; Diod. i. 13). On the Egyptian monuments he is generally drawn with a human form and a ram's head. The name is there written *Amn*; more fully, *Amn-Re*, i. e. Amon the sun; see the citations in Thes. p. 115. See also Kosegarten, De Scriptura Vett. Ægyptiorum, p. 29, seq. [" Wilkinson's Manners and Customs of the Anc. Egyptians, second ser. i. p. 243, seq."]

אֵמוּן (from the root אָמַן), m. (by a Syriacism, for אֱמוּן), *faithfulness*, Deu. 32:20. Pl. אֱמוּנִים prop. fidelities, Ps. 31.24. אִישׁ אֱמוּנִים a faithful man, Pro. 20:6.

אֱמוּנָה (from the root אָמַן), f.—(1) *firmness*. Ex. 17:12, וַיְהִי יָדָיו אֱמוּנָה "and his (Moses') hands were firm" (prop. firmness).

(2) *security* (Arab. أَمَانٌ, أَمْنٌ id.), Isa. 33:6.

(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; Hab. 2:4; to God, Deu. 32:4; Ps. 36:6; 40:11. Pl. אֱמוּנוֹת Pro. 28:20.

אָמוֹץ ("strong"), pr. n. *Amoz*, the father of Isaiah the prophet, Isa. 1:1; 2:1; 13:1; 20:2.

אָמִי [*Ami*], pr. n. m. Ezr. 2:57. It seems to be a corruption for אָמוֹן Neh. 7:59.

אֵמִים see אֵימִים.

אֲמִינוֹן ("faithful"), pr. n. i. q. אַמְנוֹן. 2 Sa. 13:20, of Amnon the son of David.

אַמִּיץ (root אָמַץ), m. adj. *firm, strong*, Job 9:4, 19; more fully with the addition of כֹּחַ Nah. 2:2 Isa. 40:26.

אָמִיר m. (root אָמַר No. 1 ["and see Hithp."]), *the head, top, summit*—(*a*) of a tree (Wipfel), Isa. 17:6, בְּרֹאשׁ אָמִיר "on the highest top."—(*b*) of a mountain (Gipfel), id. verse 9; on which see the remarks in the notes to my German translation, second edition. [" See under the art. עֲזוּבָה."]

אָמַל or **אָמֵל** TO LANGUISH, TO DROOP, prop. to hang down the head. Kindred is אָבַל which see. In Kal part. pass. of a drooping heart, Eze. 16:30.

PULAL אֻמְלַל ["only in poetry"].—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where אֻמְלַל is for מְאֻמְלָל [" so Maurer"].

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is—

אֻמְלָל m. *languid, feeble*, Neh. 3:34.

אָמַם an unused root, which like עָמַם, נָמַם (which see), appears to have had the power of *to join together*. (Arab. أَمَّ to be near, related.) Hence is the noun אֻמָּה i. q. עַם people, and—

אֲמָם [*Amam*], pr. n. of a town in the south of the tribe of Judah, Josh. 15:26.

I. **אָמַן**—(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, stützen, unterstützen, specially—(*a*) to support with the arm, to carry a child, Nu. 11:12; Lam. 4:5. Part. אֹמֵן παιδαγωγός, one who carries and cares for a child, Nu. loc. cit.; Isa. 49:23; also, one who guards and brings up, Est. 2:7. 2 Ki. 10:1, 5 (compare כִּלְכֵּל; Arab. مَانَ to sustain, to nourish), f. אֹמֶנֶת nurse, Ruth 4:16; 2 Sa. 4:4.—(*b*) *to found*, *to build up* (kindred to אֶבֶן, בָּנָה). Hence אָמָּן, אָמוֹן architect, workman, Baumeister; אֹמְנָה column, Stütze.

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely *lean on*. Metaph. *to be faithful*. Part. pass. אֱמוּנִים faithful ones, πιστοί, Ps. 12:2; 31:24. Compare סָמוּךְ Isa. 26:3. Arab. أَمِنَ to be faithful; أَمَنَ is to lean and confide on any one; أُمِنَ to trust, to be secure.

NIPHAL—(1) *to support, to bear in the arms*, as children, Isa. 60:4. Compare Kal No. 1.

(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; 25:28; 2 Sa. 7:16; 1 Ki. 11:38; of a firm place where a nail is driven in, Isa. 22:23, 25; of a firm and stable condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to אַכְזָב), Isa. 33:16; Jer. 15:18; of sickness, Deu. 28:59; of a covenant, Ps. 89:29.

(4) metaph. *to be faithful, trustworthy, sure*, such that any one can *lean upon* (auf den man bauen kann); of a servant, 1 Sa. 22:14; Num. 12:7; a messenger, Prov. 25:13; a witness, Jer. 42:5; Isa. 8:2; of God, Deu. 7:9; Isa. 49:7; Hos. 12:1.—Ps. 78:8, לֹא נֶאֶמְנָה אֶת־אֵל רוּחוֹ "their spirit was not faithful with God." Part. נֶאֱמָן *upright.* Pro. 11:13; 27:6, נֶאֱמָנִים פִּצְעֵי אוֹהֵב "upright are the wounds of a friend," i. e. proceeding from sincerity of mind, ehrlich-gutgemeint. Wounds are here used for severe rebukes. Also, a man of *approved wisdom*, Job. 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Psa. 19:8; also, to be found true, confirmed, Gen. 42:20; 1 Ki. 8:26.

Hiphil הֶאֱמִין—(1) *to lean upon, to build upon* (auf etwas bauen), prop. Isa. 28:16, "he that leaneth thereon [believeth in him] shall not flee away." Generally—

(2) figuratively *to trust, to confide in* (like the Arab. آمن with ب). Job 4:18, הֵן בַּעֲבָדָיו לֹא יַאֲמִין "behold he trusteth not in his servants;" Job 15:15; 39:12; Ps. 78:22, 32; 119:66. הֶאֱמִין בַּיהוָה "he trusted in the Lord," Gen. 15:6; לֹא ה" בְּחַיָּיו "to have no confidence for one's life," i. e. to fear for one's life, Deu. 28:66.

(3) *to believe*, absol. Isa. 7:9; commonly followed by לְ of person and thing, Gen. 45:26; Ex. 4:1, 8, 9; Pro. 14:15; Ps. 106:24; followed by כִּי Ex. 4:5; Job 9:16; also with an inf. Job 15:22, "he does not believe (hope) that he shall escape out of darkness (terrors)."

(4) perhaps intrans. *to stand firm, still*, Job 39:24, "she does not stand still where the sound of the trumpet is heard." Comp. Virg. Georg. iii. 83. From the common use of language it might be rendered, "he so longs for the battle that he hardly believes his own ears for joy." Compare Job 9:16; 29:24.

[Deriv. הֵימָן ,אֱמֶת ,אֱמוּנָה ,אֵמוּן ,אָמוֹן ,אָמְנָם—אָמֵן.]

II. אָמַן Hiphil הֶאֱמִין i. q. הֵימִין *to turn to the right*, Isa. 30:21.

אֲמַן Chald. Aphel, הֵימִן *to trust*, construed with בְּ Dan. 6:24; like the Syr. ܗܰܝܡܶܢ ܒ. Part. pass. מְהֵימַן *faithful, trusty*, Dan. 6:5; 2:45. Syr ܡܗܰܝܡܢܳܐ.

אָמָן m. *a workman, an artificer*, Cant. 7:2; compare the root No. 1, b. Syr. ܐܽܘܡܳܢܳܐ, Chald. אוּמָן id., and there is an inclination to this Aramæan form in the reading, אָמָּן *omman*, which was in the copies of Kimchi, and Judah ben Karish.

אָמֵן—(1) verbal adj. *firm*, metaph. *faithful.* (Arab. أَمِين, Syr. ܐܰܡܺܝܢܳܐ.) Compare Apoc. 3:14. Neutr. *faithfulness, fidelity*, Isa. 65:16.

(2) adv. *truly, verily, Amen!* Jer. 28:6. אָמֵן וְאָמֵן Ps. 41:14; 72:19; 89:53. Its proper place is where one person confirms the words of another, and expresses a wish for the issue of his vows or predictions: *fiat, ita sit*; "Amen, so be it;" LXX. well, γένοιτο. 1 Ki. 1:36; Jer. 11:5; Nu. 5:22; Deu. 27:15, seq.; Neh. 5:13; 8:6; 1 Ch. 16:36.

אֹמֶן m. *faithfulness, truth*, Isa. 25:1.

אֲמָנָה f.—(1) *a covenant* ["prop. *a confirmation, a surety*"], Neh. 10:1; (Arab. أَمَانَة).—

(2) *something set, decreed*, i. q. חֹק Neh. 11:23. To be understood of a daily portion of food furnished to the singers.

(3) [*Amana, Abana*], pr. n. of a perennial river, (compare Isa. 33:16), rising in Antilibanus and watering Damascus, 2 Ki. 5:12, from which that part of Lebanon was called by the same name, Cant. 4:8: ["most interpreters understand the river to be the *Chrysorrhoas*, now *el*-Bŭrada"].

אֹמְנָה f. pr. supporting; hence, a *column, post.* Pl. אֹמְנוֹת 2 Ki. 18:16.

אָמְנָה f.—(1) *bringing up, tutelage*, Est. 2:20. —(2) *truth;* adv. *in truth, truly*, Josh. 7:20; Gen. 20:12. [Root אָמַן.]

אַמְנוֹן ("faithful"), *Amnon*, pr. n.—(1) the eldest son of David, killed by his brother Absalom, 2 Sa. 3:2; 13:1—39. Once called אֲמִינוֹן which see. —(2) 1 Ch. 4:20.

אָמְנָם adv. (from אֹמֶן with the adverbial termination ־ָם), *in truth, truly, indeed*, Job 9:2; 19:4, 5; Isa. 37:18. אָמְנָם כִּי "it is true that," Job 12:2; Ruth 3:12.

אֻמְנָם id. Gen. 18:13; Nu. 22:37.

אָמֵץ fut. יֶאֱמַץ, to be alert, firm, strong

(kindred to חָמֵץ, חָמַס to be eager); prop. of the alertness *of the feet*, rüstig, rasch auf den Füßen seyn, *to be strong in the feet, swift-footed* (compare Piel No. 1, אָמֹץ and the Arabic use); figuratively used of an alert and strenuous mind, opp. to כָּרַע (to have the knees sinking, to be cast down in mind), 2 Ch. 13:18. Followed by מִן *to prevail over* any one, Gen. 25:23; Psa. 18:18; 142:7. חֲזַק וֶאֱמָץ "be strong and alert," i.e. of a strong and undaunted mind, Deu. 31:7, 23; Josh. 1:6—18. (Arab. أَبِصَ to be alert, nimble, used of a horse; whence أَبُوص, אָמֹץ a nimble horse.)

Piel אִמֵּץ—(1) *to make strong*, prop. failing feet, Job 4:4; Isa. 35:3. Hence, *to make the mind active and strong*, Deu. 3:28; Job 16:5.

(2) *to strengthen*, Isa. 41:10; Psa. 89:22; 2 Ch. 11:17; Pro. 31:17; 24:5.

(3) *to restore*, to repair a building, i.q. חִזֵּק 2 Ch. 24:13; also, to set up, to build, Pro. 8:28.

(4) *to harden* (the heart), Deut. 2:30; 15:7; 2 Ch. 36:13.

(5) *to appoint, to choose*. Ps. 80:18, "(whom) thou hast chosen for thyself," comp. verse 16; Isa. 44:14.

Hiphil intrans. *to be strong*, used of the mind, Ps. 27:14; 31:25.

Hithpael.—(1) *to be alert*, followed by a gerund; to do anything speedily, 1 Ki. 12:18; 2 Ch. 10:18.

(2) *to strengthen oneself*, used of conspirators, 2 Ch. 13:7.

(3) *to harden oneself*, i.e. to be of a fixed mind, Ruth 1:18. Compare חִזֵּק.

[Derivatives, מַאֲמָץ, אִמְּצָה, אֹמֶץ, אָמֹץ, אַמִּיץ, pr.n. אֲמַצְיָה, אַמְצִי, אָמוֹץ.]

אָמֹץ pl. אֲמֻצִּים, *active, nimble*, used of horses, Zech. 6:3. It occurs also verse 7, where indeed the context demands אֲדֻמִּים red [?]. (Arab. أَبِصَ and أَبُوص swift, active, used of a horse.)

אֹמֶץ *strength*, Job 17:9.

אַמְצָה *strength, protection*, i.q. מָעוֹז, Zec. 12:5.

אַמְצִי ("strong"), [*Amzi*], pr.n.—(1) 1 Ch. 6:31.—(2) Neh. 11:12.

אֲמַצְיָה ("whom Jehovah strengthened"), *Amaziah*, pr.n.—(1) the son of Joash, the father of Uzziah, who held the kingdom of Judah from 838—811 B.C. 2 Ki. 12:22; 14:1, seq.; 2 Chr. 25:1, seq.; also אֲמַצְיָהוּ 2 Ki. 14:1; 9:11.—(2) a priest of the calf, hostile to Amos, Am. 7:10, seq.—(3) 1 Ch. 4. 34.—(4) 1 Ch. 6:30.

אָמַר inf. absol. אָמוֹר, const. אֱמֹר; with pref. בֶּאֱמֹר Deu. 4:10; כֶּאֱמֹר Josh. 6:8, but לֵאמֹר always contr.; fut. יֹאמַר, וַיֹּאמֶר; with conj. acc. וַיֹּאמֶר; with Aleph omitted יֹמְרוּךָ Ps. 139:20.

(1) to say, very frequent in the Old Test. (The primary signification is, *to bear forth*; hence, *to bring to light, to say*; compare נָגַד, נָבָא, נָשָׂא, and Greek φημί. Hence Hithp. also אָמִיר summit, and אֱמֹרִי pr. mountaineer.) From דִּבֶּר *to speak*, אָמַר differs, in the former being put absolutely, while אָמַר is followed by the words which any one speaks; thus Lev. 1:2, דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם "speak to the children of Israel, and say to them;" Lev. 18:2; 23:2, 10; or Ex. 6:10, וַיְדַבֵּר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר "Jehovah spake unto Moses, saying," i.e. in these words, thus, Exod. 13:1. Also followed by an accus., Jer. 14:17, וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדָּבָר הַזֶּה "and thou shalt say to them this word;" Gen. 44:16, מַה־נֹּאמַר "what shall we say?" Gen. 41:54, כַּאֲשֶׁר אָמַר יוֹסֵף "according to what Joseph had said;" Gen. 22:3, "to the place אֲשֶׁר אָמַר לוֹ אֱלֹהִים of which God had spoken to him," i.e. pointed out to him. Rarely followed by כִּי Job 36:10. In a few and uncertain examples, and those only in the later Hebrew, אָמַר seems to be put absolutely for דִּבֶּר 2 Ch. 2:10, וַיֹּאמֶר חוּרָם בִּכְתָב וַיִּשְׁלַח אֶל־שְׁלֹמֹה "and Huram spake by letters, and sent them to Solomon." The very words follow; but in fact, "and sent them to Solomon," should be included in a parenthesis, and וַיֹּאמֶר should be referred to the words of the letter; 2 Ch. 32:24, וַיֹּאמֶר לוֹ "and he (God) spoke with him." But this may also be explained, *and he promised to him*, er sagte (es) ihm zu. For very often after verbs of saying, pointing out, the object *it* is omitted (see Lehrg. p. 734). This being borne in mind, it will throw light on the much dis cussed passage, Gen. 4:8, "and Cain said (sc. *it*, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him." (Samar. and LXX. insert נלכה השדה, διέλθωμεν εἰς τὸ πεδίον. [So also Syr. and Vulg.]).

Before the person *to whom* anything is said, is put אֶל Gen. 3:16; 13:14; and לְ Gen. 3:17; 20:5, 6. But both of these particles, although more rarely, indicate also the person *of* whom one speaks; for instance אֶל 2 Ki. 19:32; Jer. 22:18; 27:19; לְ Gen. 20:13, אִמְרִי לִי "say of me;" Ps. 3:3; 71:10; Jud. 9:54. This is also put in the acc., Gen. 43:27, "your father, the

old man אֲשֶׁר אֲמַרְתֶּם of whom ye spake," i.e. whom ye mentioned, verse 29; Nu. 14:31; Deu. 1:39; Ps. 139:20.

Specially to be observed—(*a*) *to say to anything* this or that, it is i.q. *to call* it so, Isa. 5:20; 8:12; Ecc. 2:2. Part. pass. אָמוּר so *called*, Mic. 2:7; compare NIPHAL No. 2.—(*b*) *to say*, is sometimes i.q. to exhort, Job 36:10; to promise, 2 Ch. 32:24; to shew, tell, Ex. 19:25; *to declare* any one, i.q. to praise, to proclaim him, Ps. 40:11; Isa. 3:10. These distinctions are generally pointed out by the context.

(2) אָמַר בְּלִבּוֹ Gen. 17:17; Ps. 10:6, 11; 14:1; Isa. 47:8 (Arab. قَالَ فِي قَلْبِهِ, قَالَ فِي نَفْسِهِ), and לִלְבָבוֹ Hos. 7:2; also simply אָמַר *to say in oneself, to think, to suppose, to will;* (compare שִׂיחַ, הָגָה, Arab. قَالَ, Greek φημί, in Homer and the tragic poets. Forster mentions that some of the nations of the Pacific Ocean say, "to speak in the belly," for "to think"). 1 Sa. 20:4; Gen. 44:28, "and I think that he was torn of wild beasts;" Ex. 2:14, הַלְהָרְגֵנִי אַתָּה אֹמֵר "dost thou think to slay me?" LXX. μὴ ἀνελεῖν με σὺ θέλεις; 2 Sa. 21:16 (LXX. διενοεῖτο); 1 Ki. 5:19; 1 Sa. 20:4; absol. Ps. 4:5, "meditate in your own heart upon your bed."

(3) *to command*, like the Arab. أَمَرَ, especially in the language of the silver age. Construed sometimes followed by a gerund, Est. 1:17, אָמַר לְהָבִיא אֶת־וַשְׁתִּי "he commanded Vashti to be brought;" Est. 4:13; 9:14. ["Also followed by וְ and a finite verb."] Neh. 13:9, וָאֹמְרָה וַיְטַהֲרוּ "and I commanded, and they purified," i.e. at my command they purified; 2 Ch. 24:8, וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֶחָד "at the command of the king they made a chest;" 1 Chron. 21:7; Ps. 105:31, 34; Jon. 2:11; Job 9:7. (In Chaldee the former construction is found, Dan. 2:46; 3:13, the latter, Dan. 5:29. It is frequent in Syriac, Samaritan, and Arabic.) Elsewhere followed by an acc. of the thing (as in Latin, *jubere legem, fœdus*), 2 Ch. 29:24, "for all Israel the king had commanded this burnt offering," sc. to be instituted; 1 Ki. 11:18, לֶחֶם אָמַר לוֹ "he commanded food for him," sc. to be furnished him; Job 22:29; with a dat. of pers. 2 Sa. 16:11.

NIPHAL נֶאֱמַר; fut. יֵאָמֵר and יֵאָמַר—(1) *to be said*, with לְ and אֶל of pers. Nu. 23:23; Eze. 13:12. It also stands like the Latin, *dicitur, dicunt*, Gen. 10:9; 22:14; Nu. 21:14.

(2) יֵאָמֵר לְ *there is said to any one* (this or that), i.e. *he is* (so) *called*. Isa. 4:3; 19:18; 61:6; 62:4; Hos. 2:1.

HIPHIL הֶאֱמִיר *to cause to say;* Deu. 26:17, "thou hast this day made Jehovah to say, or promise," etc.; verse 18, "and Jehovah hath made thee promise," i.e. ye have mutually promised, and accepted, and ratified the conditions of each other. In giving up the sense formerly proposed (Lehrg. p. 244), I have treated this passage at length in Thes. p. 121.

HITHPAEL הִתְאַמֵּר *to lift oneself up, to boast oneself*, Ps. 94:4; compare Kal No. 1. The words derived from this root, besides those that follow, are אָמִיר, מַאֲמָר and כִּנְמָא.

אֲמַר Ch. 3 fem. אֲמֶרֶת for אַמְרַת Dan. 5:10; fut. יֵאמַר; inf. מֵאמַר and מֵמַר Ezr. 5:11; part. אָמַר i.q. Heb.

(1) *to say*, with a dat. of pers. Dan. 2:25; with an accus. of thing, Dan. 7:1; also followed by the words spoken, Dan. 2:24; or written, Dan. 7:2 (compare my remarks on the Oriental usage of language on Lu. 1:63, in the London Classical Journal, No. 54, p. 240). Pl. אָמְרִין *those who say*, they are *saying*, a periphrasis for the Passive *it is said.* Dan. 3:4, לְכוֹן אָמְרִין עַמְמַיָּא "unto you it is said, O people." Theod. λέγεται. On this idiom compare Lehrg. page 798.

(2) *to command, to order*, see the examples under the Heb. Kal No. 3.

אֹמֶר in sing. only with suff. אָמְרוֹ Job 20:29, pl. אֲמָרִים constr. אִמְרֵי (for the sing. abs. is used the form אֵמֶר)—(1) *a word, discourse*, i.q. דָּבָר but only in poetic language, except Josh. 24:27. Used especially of the words of God אִמְרֵי־אֵל Nu. 24:4, 16; אִמְרֵי אֱמֶת Pro. 22:21; אִמְרֵי נֹעַם Pro. 15:26; Ps. 19:15; Prov. 6:2, etc. Gen. 49:21, "Naphtali is אַיָּלָה שְׁלוּחָה a slender hind, הַנֹּתֵן אִמְרֵי שָׁפֶר who utters fair words," i.e. pleasant, persuasive words, which may be referred to some poetic talent of the Naphtalites, although it is otherwise unknown. If any one objects that words cannot properly be attributed to a hind, it is to be observed, that הַנֹּתֵן refers to Naphtali and not to אַיָּלָה a hind, and therefore we do not need the conjecture of Bochart, who followed the LXX., reading אֵילָה and אֲמִרֵי. ["For this use of the art. ה, see Heb. Gram. § 107, init."]

(2) *a command, mandate.* Job 20:29, נַחֲלַת אִמְרוֹ מֵאֵל "the lot of his command from God." Comp. אָמַר No. 3.

אִמַּר pl. אִמְּרִין m. Ch. *a lamb*, Ezr. 6:9, 17; 7:17. Syr. ܐܶܡܪܳܐ. Arab. إِمَّرٌ, إِمَّرَةٌ a lamb. Root أَمِرَ Conj I, IV. to make much; أَمِرَ to become much; hence

prop. progeny of the flock. It might also be, progeny of the flock, so called from the idea of producing, see under the root אָמַר No. 1.

אִמֵּר ("talking," "loquacious"), pr.n. *Immer.* —(1) Jer. 20:1.—(2) Ezr. 2:59; Neh. 7:61.

אֹמֶר i. q. אֵמֶר, the forms of which it adopts in pl. A poetic word—

(1) *a word, speech,* Ps. 19:4.

(2) specially, *a poem, hymn* (ἔπος), Psa. 19:3; *epinicium,* Ps. 68:12; Hab. 3:9.

(3) *a promise* of God, Ps. 77:9.

(4) *a thing, something,* like דָּבָר, Job 22:28. Arab. أَمْر a thing.

אִמְרָה pl. אִמְרוֹת i.q. אֵמֶר, אֹמֶר, and, like the former of these, only poet. *a word, speech,* especially the word of God, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.

אֶמְרָה f. id. Lam. 2:17.

אֱמֹרִי (according to the probable conjecture of J. Simonis, prop. *mountaineer,* from the unused אֱמֹר elevation, mountain, see under אָמַר No. 1), an *Amorite,* collect. *Amorites* (LXX. Ἀμοῤῥαῖοι), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen. 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).

אִמְרִי ("eloquent"), [*Imri*], pr. n.—(1) 1 Ch. 9:4.—(2) Neh. 3:2.

אֲמַרְיָה ("whom Jehovah spoke of," i.e. promised, as if Theophrastus), [*Amariah*], pr. n.—(1) 1 Chr. 5:33 (Eng. Ver. 6:7).—(2) 1 Chr. 5:37 (Eng. Ver. 6:11); Ezr. 7:3. Comp. אֲמַרְיָהוּ No. 1.—(3) Neh. 10:4; 12:2, 13.—(4) Ezr. 10:42.—(5) Neh. 11:4.—(6) Zeph. 1:1.—(7) see אֲמַרְיָהוּ No. 2.

אֲמַרְיָהוּ (id.), [*Amariah*], pr. n.—(1) 2 Ch. 19:11.—(2) 1 Ch. 24:23; called also אֲמַרְיָה 1 Ch. 23:19. —(3) 2 Ch. 31 :15.

אַמְרָפֶל [*Amraphel*], (perhaps contr. from אָמַר אֲמֹר, and אָפַל, the commandment which went forth), pr. n. of a king of Shinar, i.e. Babylonia, in the time of Abraham, Gen. 14:1, 9.

אֶמֶשׁ (for אַמְשָׁה, from the root מָשָׁה مَسَا to do at evening, compare אֶשֶׁךְ from שָׁכָה).

(1) *yesternight,* and adv. *in yesternight,* Gen. 19:34; 31:29, 42; also, *yesterday,* i.q. תְּמוֹל 2 Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon the mind. See Arabic أَمْسِ adv. yesterday, أَمْس yesterday. Compare مَسَا to do at evening; and as used of to-morrow, Heb. בֹּקֶר *in the morning,* and *to-morrow,* like the Germ. Morgen; Gr. αὔριον, from αὔρα the morning breeze; Arab. غَدَاةٌ the time of the morning, غَدٌ to-morrow, غَدًا adv. to-morrow. Hence—

(2) *night, darkness,* generally. Job 30:3, "they flee אֶמֶשׁ שׁוֹאָה וּמְשׁוֹאָה into the night," or "darkness of a desolate waste." The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders *heri desolationis,* i.e. places long ago desolated; but, in opposition to this, أَمْس, as the Arabian grammarians expressly remark, is only used of time just past.

אֱמֶת for אֱמֶנֶת f. with suff. אֲמִתִּי, אֲמִתּוֹ.

(1) *firmness, stability, perpetuity.* Isa. 39:8, שָׁלוֹם וֶאֱמֶת "peace and stability," i.e. firm and stable peace, by ἓν διὰ δυοῖν, compare No. 2; also *security.* Josh. 2:12, אוֹת אֱמֶת "a token of security," i.e. secure or certain.

(2) *faithfulness, fidelity,* in which any one is consistent and performs promises (Treue und Glauben). Applied to a people, Isa. 59:14, 15; to a king, Psal. 45:5; to God, Ps. 30:10; 71:22; 91:4. Very often joined with חֶסֶד Ps. 25:10; 40:11; 57:4, 11; 108:5; 138:2; and by ἓν διὰ δυοῖν the constant and perpetual favour of God is to be understood. עָשָׂה חֶסֶד וֶאֱמֶת עִם "to shew sincere good will to any one," Gen. 24:49; 47:29; Josh. 2:14; 2 Sam. 2:6; 15:20.

(3) *probity, uprightness, integrity of mind*

Ex. 18:21, אַנְשֵׁי אֱמֶת שֹׂנְאֵי בָצַע "upright men, hating covetousness." Neh. 7:2; Jud. 9:16, 19. Opp. to רֶשַׁע Prov. 8:7. Specially it is *integrity* (of a judge), *justice.* Ps. 19:10, "the judgments of God are upright, just;" Isa. 16:5; Prov. 29:14; also *sincerity* opp. to dissimulation, Josh. 24:14; 1 Sam. 12:24; 1 Ki. 2:4; Isa. 10:20.

(4) *truth*, opp. to falsehood, Gen. 42:16; Deut. 22:20; 2 Sam. 7:28; אֲמָרִים אֱמֶת "words (which are) truth," Prov. 22:21. Applied to the word of God, Ps. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence אֱמֶת יְהֹוָה "the truth of the Lord," often used for his true doctrine and worship, Ps. 25:5; 26:3; 86:11.

אַמְתַּחַת f. (from the root מָתַח to spread out), pl. constr. אַמְתְּחוֹת *a sack*, Gen. 42:27, seq.; 43:18, 21, 22.

אֲמִתַּי ("true"), [*Amittai*], pr. n. of the father of Jonah the prophet, 2 Ki. 14:25; Jon. 1:1.

אֵמְתָנִי Ch. f. (for ־ִית) *strong, mighty*, Dan. 7:7. Root מְתַן Arab. to be strong, mighty.

אָן adv. of interrogation, contr. from אַיִן No. II., pr. *where? מֵאָן whence?* 2 Ki. 5:25 (in כתיב). Hence *whither? where?* Used of time, *how long?* עַד־אָן *until when? how long?* Job 8:2.

With ה parag. local אָנָה—(1) *whither?* also without an interrogation, Joshua 2:5; Neh. 2:16. Constr. is pregnant, Isa. 10:3, אָנָה תַעַזְבוּ כְּבוֹדְכֶם "whither (will ye carry and where) will ye leave your riches?"

(2) *where?* Ruth 2:19.

(3) used of time, עַד־אָנָה *until when? how long?* Ex. 16:28; Ps. 13:2; Job 18:2, עַד־אָנָה תְּשִׂימוּן קִנְצֵי לְמִלִּין "how long (until when) will ye make an end of words?"

(4) without an interrogation, אָנָה וָאָנָה hither and thither, 1 Ki. 2:36, 42.

אֹן i.q. אוֹן Heliopolis.

אֲנָא Ch comm. *I*, Dan. 2:8, more often אֲנָה 2:23; 3:25; 4:6. It is the genitive, Dan. 7:15. See Lehrg. p. 728.

אָנָּא (to be read *ânna*, not *ŏnna*), interj. of entreaty, compounded of אָהּ and נָא pr. *ah, quæso! ah, I pray!* Followed by an imperative, Gen. 50:17, or a fut. apoc. i.e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31; Dan. 9:4. It is also written אָנָּה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

I. **אָנָה** (from אָנָּה, Arab. أَنَّ) i.q. אָנַח, אָנַק, אָנַן onomat. TO GROAN, TO SIGH, ächzen, stöhnen; Isa. 3:26, 19:8. Hence is derived the noun אֲנִיָּה Gr. ἀνία (ἀνιάω, ἀνιάζω), and תַּאֲנִיָּה.

II. **אָנָה** not used in Kal, *to approach, to meet, to be present.* Arab. أَنَى to be in time, إِنًى fit time. Conj. V, X. to delay, to have patience (prop. to give oneself time), to hold back.

PIEL, *to cause anything to happen to any one*, or *to meet with any one* (used of God), Ex. 21:13.

PUAL, *to be caused to meet*, i.e. *to light upon, to befall* (von Gott zugeschickt erhalten), as misfortune, Prov. 12:21; Ps. 91:10.

HITHPAEL, *to seek occasion* for hurting another; construed with לְ 2 Ki. 5:7.

Derivatives אֳנִי, אֳנִיָּה, אֵת No. II. for אֲנֶת, תַּאֲנָה, תֹּאֲנָה.

אָנָה *whither?* see אָן.

אֲנָה Ch. *I*, see אֲנָא.

אָנָּה see אָנָּא.

אָנוּ *we*, i.q. אֲנַחְנוּ in one passage, Jer. 42:6 כתיב. This less frequent form (which is also used in the Rabbinic) is from אֲנִי, like אֲנַחְנוּ, from אָנֹכִי; and from this are abridged the suffixes ־ֵנוּ, ־ָנוּ, נוּ. In קרי indeed, there occurs the common אנחנו, but I have no doubt that אנו is genuine.

אִנּוּן Ch. pron. i.q. Heb. הֵם *they, those*, Dan. 2:44, f. אִנִּין 7:17. ["And in this passage for *sunt, they are.* The more regular fem. form would seem to be אִנֵּין; but אִנִּין stands in all the editions; so e.g. Ex. 1:19, Onk.—The form אִנּוּן comes from אִנְהוּן, and אִנֵּין or אִנִּין, from אִנְהֵן the demonstrative syllable אִן (*ecce!*) being prefixed. So also in the Talmud הוּא=אִנְהוּ. See under אָנֹכִי, and Heb. Gr. p. 292, 293, 13th edit." Ges. add.] In Targg. also הִנּוּן f. הִנֵּין. Syr. ܗܶܢܽܘܢ and ܗܶܢܶܝܢ. (Incorrectly given by Winer, *hi, hæ*, which is אִלֵּין.)

אֱנוֹשׁ m.—(1) *a man* (see below אִישׁ), i.q. אָדָם, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; Job 5:17; generally coll. of the whole human race, Job 7:17; 15:14; Psal. 8:5. [This latter passage applies to Christ *solely;* see Heb. 2:6.] The same is בֶּן־אֱנוֹשׁ Ps. 144:3. Specially it is—(*a*) a multitude, *the common people;* hence Isa. 8:1, בְּחֶרֶט אֱנוֹשׁ "with common writing," i.e. with common letters, not those artificially formed, so as to be easily read by the illiterate. Comp. my Comm. on the passage, Apoc. 13:18; 21:17, and κατὰ ἄνθρωπον

Gal. 3:15. [This is no illustration at all, the apostle opposes *God* to *man*].—(*b*) *wicked men*, Ps. 9:20; 56:2; 66:12. Comp. אָדָם No. 1.

(2) pr. n., [*Enos*], *Enosh*, the son of Seth, the grandson of Adam, Gen. 4:26; 5:6, 9.

אָנַח a root not used in Kal, kindred to the roots אָנָה No. 1, אָנַק, נָאַק.

Niphal, to groan, to sigh, Ex. 2:23; Joel 1:18 (Aram. Ethp. id.). Construed with עַל Eze. 21:12, and מִן Ex. 2:23, of the thing which is the cause of the groaning. Hence—

אֲנָחָה f., pl. אֲנָחוֹת *a groan*, *a sigh*, Ps. 31:11; Lam. 1:22; Isa. 21:2, כָּל־אַנְחָתָה "all the sighing on account of it (Babylon)," Isa. 35:10; 51:11.

אֲנַחְנוּ pron. pl. comm. *we*, the common form from which is shortened נַחְנוּ (Arab. نَحْنُ).

אֲנַחְנָה, **אֲנַחְנָא** Ch. id., Dan. 3:16, 17; Ezr. 4:16.

[**אֲנָחֲרַת** *Anaharath*, pr. n. of a place, Josh. 19:19.]

אֲנִי, with distinctive acc. אָנִי, pers. pron. 1 pers. common; *I*, i. q. אָנֹכִי which see. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אָמַרְתִּי אֲנִי Ecc. 2:1, 11, 12, 15, 18, 20; 3:17; 4:1, 2, 4, 7; 7:25. It is commonly the nominative, put only for the oblique cases when such have preceded; see Lehrg. 727. [Heb. Gramm. § 119, 4.] It sometimes includes the verb substantive, *I* (*am*), Gen. 15:7; 24:24.

אֳנִי comm. *a ship*, or rather coll. *a fleet*. (Arab. إِنَاءٌ, plur. آنِيَةٌ and أَوَانِي *a vessel*, especially a water vessel, urn, pitcher, so called from holding and containing; compare أَنَى Conj. IV. Words signifying *ships* are often taken [as in English] from those meaning *vessels*; compare Greek γαυλός milkpail, and γαῦλος ship, Herod. iii. 136; Heb. תֵּבָה and כְּלֵי גֹמֶא Isa. 18:2; also Germ. Gefäß, often used by sailors for ship.) 1 Ki. 9:26, 27; 10:11 (where it is joined with a verb masc.), verse 22, Isa. 33:21 (in both these places with a fem.). In all these passages it appears to be a collective, to which answers the noun of unity אֳנִיָּה, according to the analogy of *nomina vicis et singularitatis* in Arabic as تِبْنَةٌ one stalk of straw, تِبْنٌ straw (de Sacy, Gramm. Arabe, i. § 577), whence it also has no plural. The author of the Chronicles twice puts explanatorily in the plural אֳנִיּוֹת (see 1 Kings 9:26, comp. 2 Ch. 8:18; 1 Ki. 10:22, comp. 2 Ch. 9:21) Vulg. constantly, *classis*; Syr. *ships*.

אֳנִיָּה f., the noun of unity of the preceding, *a ship*, Pro. 30:19; Jon. 1:3, 5; pl. Gen. 49:13; Jud. 5:17; אֳנִיּוֹת סוֹחֵר "merchant ships," Pro. 31:14; אֳנִיּוֹת תַּרְשִׁישׁ "ships of Tarshish," Isa. 23:1; used generally of large merchant ships (see תַּרְשִׁישׁ), 2 Ch. 9:21; Ps. 48:8; Isa. 2:16; אַנְשֵׁי אֳנִיּוֹת "sailors," 1 Kings 9:27.

אֲנִיָּה f., *sorrow*, *mourning*, Isa. 29:2. Root אָנָה No. I.

אֲנִיעָם ("sorrow of the people"), [*Aniam*], pr. n. m., 1 Ch. 7:19.

אֲנָךְ m., Lat. *plumbum*, LEAD, i. q. עֹפֶרֶת; hence, for *a plumb line;* Am. 7:7, חוֹמַת אֲנָךְ "a wall of a plumb line," i. e. erected perfectly true; verse 8, "I will set a plumb line to my people Israel," i. e. I will destroy all things as if by rule and line; compare Isa. 34:11; 2 Ki. 21:13. This word seems to be primitive, or at least the Arab. verb أَنُكَ to be thick, troublesome, slow; schwerfällig seyn, seems to be denom. from lead, prop. to be leaden. To this answers the Arab. آنُكٌ, Syr. ܐܢܟܐ, Æthiop. transp. ናእክ: and even the Armen. անագ *anak*, all of which comprehend both black and white lead.

אָנֹכִי (Milra) in pause with the tone changed אָנֹ֫כִי (Milêl), pers. pron. 1 pers. com. *I*, i. q. אֲנִי. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all. This is not only found on the Phœnician monuments (see Inscript. Citiensis ii. s. Oxoniensis), but also in languages of another stock there is what resembles it; compare Egypt. ⲁⲛⲟⲕ, ⲁⲛⲅ, Sanscr. *aha* (*aham*), Chinese *ngo*, Greek ἐγώ, Latin *ego*, Germ. ich. The shorter form אֲנִי accords more nearly with the Aram. ܐܢܐ, אֲנָא, Arab. أَنَا, Æthiop. አነ:.

["Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table: in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic—

	Pron. sep.	Suffix.
1.	ANoK	A, I.
2. m.	eNToK	K.
2. f.	eNTO	T.
3. m.	eNToF	F.
3. f.	eNToS	S.
pl. 1.	ANaN	N.
2.	eNTOTeN	TeN.
3.	eNTSeN	SeN.

This table shews clearly the following points:—(*a*) all the Egyptian separate pronouns are compounded by prefixing to the proper kernel of the pronoun the prosthetic syllable *an*, *ant*, *ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word.—(*b*) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons:—1. *an-oki*, *an-i*; 2. *an-ta* (sometimes *an-ka*). f., *an-ti*, *an-t*. pl. 1. *an-ahhnu*; 2. *an-tem*, *an-ten*. The third person has it not in biblical Hebrew, but the Talmud frequently has אִנְהוּ *he*, *ipse*; pl. אִנּוּן for אִנְהוּן.—(*c*) the demonstr. prosthetic syllable *an*, *in* (אן) has a clear analogy to the Heb. demonstr. הֵן *ecce! lo.* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *nun epentheticum* (so called), inserted in the suffixes of verbs future; and there is, therefore, scarcely a doubt that this *Nun* belongs strictly to the pronoun. For a fuller exhibition of the pronouns, see Heb. Gramm. pp. 293, 294, thirteenth edit., Leipz., 1842." Ges. add.]

אָנַן not used in Kal; Ch. אֲנַן TO BE SAD, SORROWFUL, TO MOURN; Arab. أنّ to groan.

HITHPOEL הִתְאוֹנֵן prop. to shew oneself sad; hence, *to complain*, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

אָנַס TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are אוּץ, אָלַץ, which see. Once found, Est. 1:8, אֵין אֹנֵס "none did *compel*" the guests to drink. (This root occurs much more frequently in Targg. Heb. גָּזַל, רָצַץ, עָשַׁק; Syr. Ethpe. ܐܬܐܢܣ to be compelled. Pa. ܐܢܣ for ἐκβιάζομαι, Sap. 14:19.

אֲנַס Ch. id., Dan. 4:6, כָּל־רָז לָא־אָנֵס לָךְ "no mystery *giveth* thee *trouble*."

אָנַף fut. יֶאֱנַף TO BREATHE, also *to emit breath through the nostrils*, as a verb only figuratively, *to be angry* (compare הֵפִיחַ Ps. 10:5). Const. either absol Ps. 2:12; 60:3; 79:5; or with בְּ of object, Isa. 12:1; 1 Ki. 8:46; Ps. 85:6. It is only used in loftier and poetic language; in prose there is used—

HITHPAEL, prop. *to show oneself angry*, hence i. q. Kal; construed with בְּ, Deu. 1:37; 4:21; 9:8, 20.

Derivat. אַף No. II.

אֲנַף only in pl. (for the Dual, which I gave in 2nd edit. [Germ.], and which has been given also by Winer, is not used in this word) אַנְפִּין Ch. i. q. Heb. אַפַּיִם *face*. Dan. 2:46; 3:19. In Targ. more often contr. אַפִּין. ["Gen. 32:30; Deu. 1:17; 34:10; Cant. 1:11."]

אֲנָפָה f. the name of an unclean bird of which there were several species (לְמִינָהּ). Lev. 11:19; Deu. 14:18. LXX. χαραδριός, i. e. a bird living on the hollows and banks of rivers ["perhaps, *sand-piper*"]. Bochart (Hieroz. ii. 335, sqq.) renders it, *angry bird*, with the Hebrews themselves, and he understands, the bird زمج; i. e. a kind of eagle, so called from its angry disposition. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions.

אָנַק—(1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish, or sorrow; Angstgeschrey (compare the common anken). Jer. 51:52; Eze. 26:15. Kindred roots are עָנַק, חָנַק, and those which spring from them, ἄγχω, ἀνάγκη, *angere*, *angustus*, enge, Angst, more softened אָנַח, אָנָה, for אָנַח. Ch. אֲנַק, Syr, ܐܢܩ id.

(2) from the idea of *strangling* (see חָנַק), has sprung the signification of *collar* (עֲנָק), *to adorn with a collar* (see עָנַק), and of *neck* عُنُق. From its slender neck, a she-goat or kid is called in Arabic عَنَاق, as if long-necked, Langhals; in Hebrew perhaps formerly עָנַק, אָנַק, comp. عَنِقَ to have a slender neck. From the goat is derived the word for roe אַקּוֹ, which see.

NIPHAL, i. q. Kal No. 1. Eze. 9:4; 24:17, הֵאָנֵק דֹּם, "*moan silently*," let no one hear thy moans.

אֲנָקָה const. st. אֶנְקַת f.

(1) *clamour*, *groaning* (Angstgeschrey), Mal. 2:13; as of captives, Ps. 79:11; 102:21; of the wretched, 12:6.

(2) Lev. 11:30; a kind of reptiles of the lizard race, taking their name from the groaning noise like an exclamation of grief, which some lizards make. LXX., Vulg. render it *mus araneus*, *shrew mouse* See Bochart (Hieroz. i. 1068, seq.)

אָנַשׁ i. q. נוּשׁ Syr. ܢܫ (comp. Gr. *νόσος*) TO BE SICK, ILL AT EASE. It occurs only in Part. pass. אָנוּשׁ, f. אֲנוּשָׁה *sick, ill*, used of a disease or wound, such as is scarcely curable, Jer. 15:18; Mic. 1:9; Job 34:6; of pain, Isa. 17:11 (like נַחֲלָה, חוֹלָה); of a calamitous day, Jer. 17:16; of malignant disposition of mind, Jer. 17:9.

NIPHAL, *to be very ill*, 2 Sam. 12:15.

אֱנֶשׁ a primitive word, in sing. not used, signifying A MAN, *vir*, hence *homo, man* in general. The Hebrews used for it the contracted and softer form אִישׁ (comp. Gr. *εἷς* for *ἕνς*, gen. *ἑνός*), *a man, vir*, also the prolonged form אֱנוֹשׁ *homo*. From the primary form is the fem. אִשָּׁה for אִנְשָׁה, and pl. אֲנָשִׁים. The signification of sickness and disease which is found in the root אָנַשׁ, is taken from another source (from the theme נשׁ) altogether foreign to this noun as a root.

אֱנָשׁ & **אֱנַשׁ** (Dan. 2:10), emphat. state אֲנָשָׁא Dan. 2:38, and אֲנָשָׁא 5:21, and אֲנוֹשָׁא 4:13, כתיב, Ch. *a man*, and coll. *men*, 4:29, 30. בַּר אֱנָשׁ i. q. בֶּן־אָדָם *a son of man*, i. e. a man, [?] Dan. 7:13, "behold there came with the clouds of heaven כְּבַר אֱנָשׁ the likeness of the Son of man." The king is pointed out of the fifth empire of the earth, i. e. that of the Messiah. From this passage of Daniel [together with many others, Ps. 8:5; 80:18] was taken that appellation of the Messiah which in the time of our Saviour was the most used of all, namely *the Son of man*. Besides the New Test. there are traces of the name in the apocryphal book of Enoch, written about the time of Christ's birth, while Herod the Great was yet alive, see cap. 46, Ms. Bodlei. and Eng. Vers. published by Laurence at Oxford, 1821. Pl. בְּנֵי אֲנָשָׁא Dan. 2:38; 5:21.

Pl. אֲנָשִׁים (in the Hebrew form) Dan. 4:14.

אַנְתָּה Ch. pron. 2 pers. sing. m., *thou*, Dan. 2:29, 31, 37, 38; 3:10; 5:13, 18, 22, 23; 6:17, 21, in כתיב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common אַנְתְּ, אַתְּ comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the אַנְתְּ קרי.

["**אַנְתּוּן** Ch. *ye*, pron. 2 pers. pl. Dan. 2:8. In Targg. written אַתּוּן."]

אָסָא pr. n. ("harming," or, as I prefer, "physician") borne by—(1) [*Asa*], a king of Judah, the son of Abijah, grandson of Rehoboam, who died after a reign of forty-one years, B. C. 914. 1 Ki 15:9—24; 2 Ch. 14—16.—(2) 1 Ch. 9:16.

אָסָה an unused root, i. q. Arab. أذى (ז and ס being interchanged; see under ז), *to be harmed, to receive hurt*, and transitive *to hurt*. Cognate perhaps is the Aram. אָסָא, ܐܣܐ to heal, i. e. to restore what is hurt; compare دوى to be sick, Conj. III. to heal. Hence אָסוֹן and אָסָא.

אָסוּךְ m., *a box for ointment*, 2 Ki. 4:2. Root סוּךְ to anoint.

אָסוֹן m., *harm, mischief*, from which any one suffers, Gen. 42:4, 38; Ex. 21:22, 23. Root אָסָה.

אֵסוּר (from the root אָסַר) pl. אֲסוּרִים m. *a bond*, Ecc. 7:26; בֵּית הָאֵסוּר Jer. 37:15, "house of bond," i. e. prison.

אֱסוּר Ch. id. Dan. 4:12; Ezr. 7:26.

אָסִיף (from the root אָסַף) m., *gathering, or harvest of apples and fruit*, Ex. 23:16; 34:22; after the analogy of the similar nouns חָרִישׁ, זָמִיר, קָצִיר.

אָסִיר (from the root אָסַר) pl. אֲסִירִים *a captive*, Job 3:18; Ps. 68:7. It differs from אָסוּר, which retains the force of a participle, while אָסִיר is used as a substantive; see Gen. 39:20.

אַסִּיר m.—(1) id., Isa. 10:4; 24:22; 42:7.

(2) pr. n. [*Assir*].—(*a*) Ex. 6:24; 1 Ch. 6, 7.—(*b*) 1 Ch. 6:8, 22.

אָסַם an unused root, i. q. שׂוּם to place, *to lay up*, compare Aram. אֲסַן, ܐܣܢ (ם and נ being interchanged), to heap up, to lay up; whence ܐܣܢܐ and ܐܣܛܘܢܐ provision, store, heaping up; אַסְנָא store house. Hence—

אֲסָמִים pl. *storehouses*, Deu. 28:8; Pro. 3:10, which in the East are commonly underground, now called *Matmûrât* مطمورات.

אָסַן an unused and uncertain root, Aram. *to hide*; see אָסַם. Hence—

אַסְנָה [*Asnah*], pr. n. of a man, Ezr. 2:50. Taken as an appellative, the meaning is either *storehouse*, or else *bramble*, i. q. Ch. אַסְנָא; Heb. סְנֶה.

אָסְנַפַּר (LXX. Ἀσσεναφάρ: Vulgate, *Assenaphar*), [*Asnappar*], Ezr. 4:10, the name of a king, or rather satrap, of the Assyrians, who is mentioned as having brought colonies into Palestine.

אָסְנַת [*Asenath*], Egyptian pr. n. of the daughter

of Potipherah, priest of Heliopolis, whom Joseph married, Gen. 41:45; 46:20. The LXX., whose authority has some weight in Egyptian names, write it Ἀσενέθ, MS. Alex. Ἀσεννέθ, which in Egyptian I would write ⲀⲤ-ⲚⲎⲒⲦ *she who is of Neith* (i.e. Minerva of the Egyptians), from ⲀⲤ (she is), like *Asisi* ⲀⲤ-ⲎⲤⲈ *she who is* (devoted) *to Isis*. Differently explained by Jablonsky in Opusc. ii. 209; Panth. Ægypt. i. 56. As to Neith, see also Champollion, Panthéon Egyptien, No. 6.

אָסַף imp. אֱסֹף, אֶסְפָה Nu. 11:16; pl. אִסְפוּ Ps. 50:5; fut. יֶאֱסֹף; in pl. and with suff. יַאַסְפֵנִי, יַאַסְפוּ; more rarely with א quiescent, or cast away יֹסֵף, וַיֹּסֶף, אֹסֵף 1 Sa. 15:6; 2 Sa. 6:1; Ps. 104:29, prop. TO SCRAPE, TO SCRAPE TOGETHER, zusammenscharren, cogn. to the verbs סוּף (whence סוּפָה sweeping whirlwind), סָפָה; also יָסַף, and with the harsher חָסַף (which see); hence—

(1) *to collect*, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Kings 22:4; also *to assemble* men, a people, peoples, etc., Ex. 3:16; Nu. 21:16; 2 Sa. 12:28. Const. with an acc., also sometimes with אֶל of the person or place to which any one is congregated; Gen. 42:17, וַיֶּאֱסֹף אֹתָם אֶל־מִשְׁמָר "and he assembled them into the prison;" 1 Sam. 14:52; 2 Sam. 11:27; Gen. 6:21; also עַל 2 Kings 22:20. Hence—

(2) *to take* to oneself, to receive to oneself, especially to hospitality and protection, Deu. 22:2; Josh. 20:4; אָסַף פ׳ מִצָּרַעַת 2 Ki. 5:3, seq. "to receive any one from leprosy," i.e. to heal a leprous person, after which he would be again received into intercourse with other men.

(3) *to gather up* to one, *to contract, draw back;* Gen. 49:33, "he drew up his feet into the bed;" 1 Sa. 14:19, אֱסֹף יָדֶךָ "draw back thy hand," i.e. stay from what thou hast begun; Joel 2:10, "the stars אָסְפוּ נָגְהָם shall draw back their brightness," i.e. they shall shine no longer. Hence—

(4) *to take away*, especially that which any one had previously given; Ps. 104:29, תֹּסֵף רוּחָם יִגְוָעוּן "thou takest away their breath, they expire;" Job 34:14; Gen. 30:23, אָסַף אֱלֹהִים אֶת־חֶרְפָּתִי "God hath taken away my shame," Isa. 4:1; 10:14.

(5) *to take out of the way, to destroy, to kill*, Jud. 18:25; 1 Sa. 15:6, פֶּן אֹסִפְךָ עִמּוֹ "lest I destroy you with them;" Eze. 34:29, אֲסֻפֵי רָעָב "destroyed," i.e. killed "by hunger;" Jer. 8:13; Zeph. 1:2; compare the roots סָפָה, סוּף. From the first signification comes—

(6) *agmen claudere, to bring up the rear*, Isa. 58:8. Those who bring up the rear, keep together, and collect the stragglers; compare PIEL, No. 3.

NIPHAL—(1) *to be collected, gathered together;* construed with אֶל Lev. 26:25; עַל 2 Sa. 17:11; לְ 2 Ch. 30:3; of the place to which any are gathered together, although עַל in this phrase more frequently signifies *against*, Gen. 34:30; Ps. 35:15.—נֶאֱסַף אֶל־עַמּוֹ Gen. 49:29; אֶל־אֲבוֹתָיו Jud. 2:10, and simply נֶאֱסַף Nu. 20:26, "to be gathered to one's people, to one's fathers;" used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together. This *gathering to one's fathers, or one's people*, is distinguished both from death and burial, Gen. 25:8; 35:29; 2 Ki. 22:20. The principle is different of the passages in which נֶאֱסַף is used of gathering the dead bodies of those slain in battle for burial, Jer. 8:2; Eze. 29:5; Job 27:19.

(2) *to be received* (compare Kal No. 2); used of the leper, i.q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) *to be taken away, to vanish, to perish*, Isa. 16:10; 60:20; Jer. 48:33; Hos. 4:3.

PIEL—(1) i.q. Kal No. 1, *to gather, collect*, Isa. 62:9.

(2) *to receive*, as a guest, Jud. 19:18.

(3) i.q. Kal No. 6, *to bring up the rear*, Nu. 10:25; Josh. 6:9, 13; Isa. 52:12.

PUAL pass. of Kal No. 1, *to be gathered*, Isa. 24:22; 33:4.

HITHPAEL, *to be assembled*, Deu. 33:5.

The derivatives follow, also אָסִיף.

אָסָף pr.n. ("collector"), *Asaph.*—(1) a Levite, chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (בְּנֵי אָסָף), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Ezr. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

אָסֹף (of the form אָדֹם) only in pl. אֲסֻפִּים *collections*, i.e. storehouses, 1 Ch. 26:15, 17. אֲסֻפֵּי הַשְּׁעָרִים "storehouses of the gates," Neh. 12:25.

אֹסֶף *collection, gathering, harvest*, especially of *fruits*, Isa. 32:10; 33:4; Mic. 7:1.

אֲסֵפָה f. *a gathering together*, Isa. 24:22, pleonastically, אֻסְּפוּ אֲסֵפָה "they are gathered in a gathering," i.e. together.

אֲסֻפָּה f. only in pl. אֲסֻפּוֹת *congregations, assemblies*, especially of learned and wise men discussing divine things. Eccles. 12:11, בַּעֲלֵי אֲסֻפּוֹת "masters (i. e. associates) of assemblies," i. q. חֲכָמִים in the other member. In Arabic it would be said اصحاب القامة, although the Arabian assemblies called مقامات differ widely enough from these Jewish assemblies.

אֲסֻפִּים see אָסַף.

אֲסַפְסֻף m., *collected*, adj. diminutive; whence contemptuously, *a mixed crowd*, scraped together of men of all kinds, *colluvies*, who added themselves to the Israelites; Gesindel (which word is itself a diminutive used in contempt). With article הָאסַפְסֻף Num. 11:4, Aleph quiescent. The same are called in Ex. 12:38, עֵרֶב רַב.

אָסְפַּרְנָא (Milêl) adv. Ch. *carefully, studiously, diligently*. Ezra 5:8; 6:8, 12, 13; 7:17, 21, 26. LXX. ἐπιδέξιον, ἐπιμελῶς, ἑτοίμως. Vulg. *studiosè, diligenter*. The origin of this word is doubtless to be sought in the Persic (see אֲדַרְזְדָא), although the etymology and signification are not certain. Bohlen (symb. p. 21) thinks it to be از فرزان i. e. *out of wisdom*, for wisely, diligently; Kosegarten with Castell prefers to compare سپری *seperi* and اسپری *entirely, perfectly*.

אַסְפָּתָא [*Aspatha*], Persic pr. n. of a son of Haman, Est. 9:7. Comp. اسپه *espe* a horse, bullock, Zend. *aspo, aspahé*, a horse; Sanscr. *asva*, id. ["Probably Sanscr. *Aspadâta*, Pers. اسپداده, 'given by the horse' (i. e. by Bramah under the form of a horse), comp. Gr. Ἀσπαδής. So Benfey, Pott."]

אָסַר future יֶאְסֹר and יֶאֱסֹר with suffix וַיַּאַסְרֵהוּ, וַיַּאַסְרֻהוּ—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to the root אָזַר and other verbs of binding which are collected under that root. (Ch. אֲסַר, Syr. ܐܣܰܪ, Arab. أَسَرَ, Æth. አሰረ: and አሠረ: id.) Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence—

(2) *to bind, put in bonds*, Gen. 42:24, viz. with fetters, Psal. 149:8; Jer. 40:1; 2 Ki. 25:7. Part. אָסוּר bound, Ps. 146:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) *to make captive, to hold in prison*, although not bound, 2 Ki 17:4; 23:33. Part. אָסוּר a prisoner, Gen. 40:3, 5; Isa. 49:9. בֵּית הָאֲסוּרִים "house of prisoners," i. e. prison, Jud. 16:21, 25; contr. בֵּית הָסוּרִים Ecc. 4:14. (Arab. أَسَرَ id., أَسْر captivity.)

(4) *to bind*, or *fasten* animals to a vehicle. 1 Sa. 6:7, וַאֲסַרְתֶּם אֶת־הַפָּרוֹת בָּעֲגָלָה "and bind the kine to the cart;" verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, אֱסֹר וָרֵד "bind (the chariot to the horses) and go down."

(5) ["properly *to bind on, to join*, hence אָסַר אֶת־הַמִּלְחָמָה"], *to join battle*, den Streit anfädeln, mit jemandem anbinden, *to begin the fight;* 1 Ki. 20:14; 2 Ch. 13:3.

(6) אָסַר אִסָּר עַל־נַפְשׁוֹ *to bind a bond*, or *prohibition upon oneself*, i. e. to bind oneself with a vow of abstinence, promising to abstain from certain things otherwise permitted; Nu. 30:3, seq. It differs from נָדַר נֶדֶר, which is to vow to do or to perform something. (Ch. אֲסַר to prohibit, to forbid; Syr. ܐܣܰܪ ܘܫܪܳܐ to bind and to loose, also to prohibit and to permit.)

NIPHAL—(1) *to be bound*, Jud. 16:6, 13.

(2) *to be kept in prison*, Gen. 42:16, 19.

PUAL, *to be taken in war, made captive*, Isa. 22:3.

Derivatives, besides those that follow, אָסִיר, אֵסוּר, מוֹסֵרִים, מָסֹרֶת, אַפִּיר.

אִסָּר & **אֱסָר** m. prop. obligation, prohibition, hence *vow of abstinence*, Nu. 30:3, seq. See under the root No. 6. In abs. state always אִסָּר, but with suff. אֱסָרָהּ, pl. אֱסָרֶיהָ Nu. 30: 6, 8, 15.

אֱסָר Ch. *interdict, prohibition*, Dan. 6:8, seq.

אֵסַר־חַדֹּן pr. n. *Esar-haddon*, king of Assyria, son and successor of Sennacherib, 2 Ki. 19:37; Isa. 37:38; Ezr. 4:2. Before he became king he was made by the king his father prefect of the province of Babylonia, with royal honours. See Berosus in Eusebii Chron. Arm. t. i. p. 42, 43, where he is called Ἀσορδάν as in the LXX., 2 Ki. and Isa., elsewhere Σαχερδάν, Σαχερδονός (Tob. 1:21). (The first syllable of this word אֵסַר is also found in other Assyrian proper names, as in *Tiglath-pileser, Shalmaneser*, and perhaps it is i. q. آذر, آزر fire). ["This name was, perhaps, in ancient Assyrian equivalent to *Athro-dâna*, Pers. آذرداده 'gift of fire,' which comes near to *Asordan*." Bohlen.] Some have regarded this king as the same as Sardanapalus. See Rosenmüller, in Bibl. Alterthumskunde, t. ii. p. 129, and my Comment. on Isa. 39:1.

אֶסְתֵּר [*Esther*], Persic pr. n. given to a Jewish virgin, previously called *Hadassah* (הֲדַסָּה Est 2:7),

who was made by Xerxes, his wife and queen of Persia. The etymology is rightly given in the second Targ. on Est. 2:7; it is the Pers. ستاره *sitareh*, star; also fortune, felicity, Zend. *stara*, Sanscr. *str*, nom. *stra*, whence in the Western languages ἀστήρ, *aster*, Stern, Engl. *star*. ["See Lassen, Ind. Biblioth. iii. 8, 18."] This word is used by the Syrians to denote the planet Venus (see Bar Bahlûl, MS.), and we recognise the same Persic name in the Hebrew עַשְׁתֹּרֶת which see in its place. The name of Venus, and also of good fortune, was suitable enough for her, as thus chosen by the king.

אָע emphat. state אָעָא; Ch. *wood*, Ezr. 5:8; 6:4, 11; Dan. 5:4; softened from the Heb. עֵץ, ע being changed into א, and ץ into ע; see under the letters א, ע, and צ.

I. **אַף** conj.—(1) signifying *addition*, especially of something greater, prop. *even*, *besides*, Germ. gar, sogar, the etymology of which has also a common notion. It is (as also shewn by the Ch. אֲפִי Gen. 27:33, Targ. of Jon.) from the root אָפָה, and like the cognate אֵפוֹ, אֵפוֹא, properly denotes something cooked, *well done*, *ready*; hence, *quite*, *wholly*, Germ. gar, as to the origin of which compare Adelung, Lex. ii. 411; and so that it makes the sense progressive, sogar, vollends, *yet more*, *even* (אֵפוֹ by a somewhat different turn of signification is ganz und gar, *wholly*, *altogether*). To this answers the Syr. ܐܦ, Ch. אַף; hence is abbreviated the Arabic فَ. Nearly synonymous is גַּם, which however in prose, and in earlier phraseology, is more frequent, while אַף belongs to more poetic and later [?] language. Job 15:4, אַף־אַתָּה תָּפֵר יִרְאָה "thou even makest void the fear (of God)," du zerstörst gar alle Gottesfurcht; Job 14:3; 34:12. With an interrogative particle prefixed הַאַף *is it even?* (willst du gar? willst du etwa gar?) Job 34:17; 40:8; Am. 2:11. Followed by וְאִם. Repeated before a pronoun for the sake of emphasis; Pro. 22:19, הוֹדַעְתִּיךָ אַף אָתָּה "I make known to thee, even to thee." Hence *nedum*, more fully אַף כִּי, see below; Job 4:18, 19, אַף כִּי *nedum quum*, *nedum si*, *much less if* (und nun gar wenn); Job 9:14, אַף כִּי אָנֹכִי אֶעֱנֶנּוּ "how much less if I should answer him?" Job 35:14; Eze. 15:5.

(2) simply signifying addition, *also*, Lev. 26:16, 28; 2 Sa. 20:14; Ps. 93:1; 108:2; Job 32:10, etc. There often occurs וְאַף "and also," Lev. 26:39; Deu. 15:17; once even וְאַף־גַּם (as in Lat. *etiam quoque*), Lev. 26:44. Twice or three times repeated, Isa. 40:24; 41:26. Often put poetically, and with emphasis for the more common *and;* comp. Arab. فَ. Isa. 48:12, 13, "and I (am) the last, and my hand hath founded the earth;" Isa. 26:8; 33:2; 41:10.

(3) by ellipsis of the conditional particle, i. q. אַף אִם *even if;* Job 19:4, וְאַף־אָמְנָם שָׁגִיתִי "even if indeed I have erred" (Syr. ܐܢ ܐܦ and contr. ܐܦܢ. Also *even though, when yet* (da doch); Ps. 44:10, "we praise God all the day, אַף זָנַחְתָּ וַתַּכְלִימֵנוּ although thou hast cast us off, and put us to shame;" Ps. 68:17.

אַף Ch. *also*, Dan. 6:23.

אַף כִּי—(1) prop. *yea more that, but also, but even;* Eze. 23:40, "yea more, that (sogar) they brought men from afar;" Hab. 2:5. Hence—

(2) *nedum, much more, how much more,* when an affirmation precedes, 1 Sam. 14:30; 2 Sam. 4:11: when a negation precedes, *how much less*, Job 25:6. Sometimes כִּי is omitted, id. (see אַף No. 1). Gen. 3:1, אַף כִּי אָמַר אֱלֹהִים is said for הַאַף כִּי "is it even so that God hath said?" Hath God so said?

II. **אַף** (for אֶנֶף from the root אָנַף), with suff. אַפִּי, אַפּוֹ, m. prop. a breathing place, the member with which one breathes, hence—(1) *the nose*. (Arab. أَنْف, Æth. አንፍ: id.) Used of the nose of men, Nu. 11:20, and of animals, Job 40:24; גֹּבַהּ אַף used of pride, see גֹּבַהּ; רוּחַ אַף the blowing of breath through the nostrils, as of those who are enraged, Schnauben. Job 4:9. Hence—

(2) *anger*, which shows itself in hard breathing; בַּעַל אַף Prov. 22:24, and אִישׁ אַף Prov. 29:22, angry. Very often used of the anger of God, Deu. 32:22; 29:19; Job 36:13.

Dual אַפַּיִם.—(1) two breathing places, i. e. *the nostrils, the nose*, Gen. 2:7.

(2) *anger*, especially in the phrases, אֶרֶךְ, קְצַר אַפַּיִם slow to anger, i.e. patient; quick of anger. See those words.

(3) ["meton."] *face, countenance* (Syr. ܐܦܐ, Ch. אַנְפִּין), Gen. 3:19. Of frequent use in the phrase, "to prostrate oneself אַפַּיִם אַרְצָה with the countenance cast down to the ground," Gen. 19:1; 42:6. לְאַפֵּי דָוִד before David, 1 Sa. 25:23, for the more common לִפְנֵי.

(4) *two persons*, as if a dual, from the sing. אַף in the signification of *face* and person. Comp. πρόσωπον, פָּנִים, and Syr. ܐܦ̈ܐ. 1 Sa. 1:5, מָנָה אַחַת אַפָּיִם "he gave one portion of two persons," i.e. a double portion. See my remarks on this in Thes. page 127. Others explain it, "he gave to Hannah one portion

with anger," pr. with sorrow of mind; since words which signify anger are sometimes applied to sorrow.

(5) [*Appaim*], pr. n. m. 1 Ch. 2:30, 31.

אָפַד fut. יֶאְפֹּד TO GIRD ON, TO PUT ON, specially used of the ephod אֵפוֹד of the high priest, Ex. 29:5; Lev. 8:7. Hence are derived אֵפוֹד and the following words.

אֵפֹד (i. q. אֵפוֹד "the ephod of the high priest"), [*Ephod*], pr. n. m. Nu. 34:23.

אֲפֻדָּה f.—(1) active noun of the preceding verb, *putting on, binding on* (of the Ephod), Ex. 28:8.

(2) *covering* (of gold), or *overlaying* of a statue, Isa. 30:22 i. q. צִפּוּי. They used to make the images of idols, of wood or earthenware, and then lay over them plates of gold or silver (περίχρυσα, περιάργυρα, ep. Jer. 6:34).

אַפֶּדֶן i. q. Syr. ܐܦܕܢܐ *palace*, Dan. 11:45, אָהֳלֵי אַפַּדְנוֹ "his tabernacles, like unto palaces." It is the Arab. فدن high tower, fortress, castle, with the prefix of Aleph prosthetic, followed by Dagesh forte, comp. אַפִּרְיוֹן, and Ch. אִדָּם, אֱדָם, דָּם blood, אִגָּן, אַגָּן, גַּן garden.

אָפָה imp. אֵפוּ (for אֱפוּ), Ex. 16:23, fut. יֹאפֶה, once וַתֹּפֵהוּ 1 Sam. 28:24.—(1) TO COOK, TO BAKE, specially bread or cake in an oven. (Chald., Syr. id. Arab. وفى, whence ميفى oven. In the western languages, ἕψω, ὀπτάω, πέπτω; Lat. *epulæ, epulari*), Gen. 19:3; Lev. 26:26; Isa. 44:15, 19. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה חַלּוֹת "and bake thereof twelve cakes," compare Lehrgeb. § 219. Part. אֹפֶה *a baker*, Gen. 40:1. שַׂר הָאֹפִים "chief of the bakers," a courtier of the king of Egypt (Gen. 40:2, seqq.); a dignity which also exists amongst the Moguls.

(2) *to be cooked*; hence, *complete, whole* (Germ. gar seyn). Compare Arab. وفى to be whole, complete; وفى whole, complete; وافيا, wholly, and altogether, ganz und gar. See deriv. אַף No. I. [(2) is omitted in Ges. corr.]

NIPHAL, *to be cooked, baked*, Lev. 6:10; 7:9. Pl. תֵּאָפֶינָה Lev. 23:17.

Derivs. אַף No. I. [see below], מַאֲפֶה, תֻּפִינִים, and—

אֵפוֹ (by a Syriacism for אֵפוֹא, from אָפָה No. 2 [but see below, No. 2, *c*]), and **אֵפוֹא** with Aleph paragogic (like רִבּוֹא, רִבּוֹ) ["properly, *here, hic*, and of time, *now*. But it is always a postpositive particle, which gives emphasis to the preceding word." Ges. corr.], these forms in MSS. differ surprisingly; prop *entireness, the whole*, hence—

(1) adv. *quite, altogether*. In German it may be rendered very suitably according to the etymology, gar, see אַף No. 1; according to the usage of the language, also (altogether so). Job 9:24, אִם־לֹא אֵפוֹ "if not so." Gen. 43:11, אִם־כֵּן אֵפוֹא "if altogether so," "if (it be) indeed so" [but see corr. above. and No. 2, *c*].

(2) from the common usage of language, this particle departs a little from its power, and it is commonly added emphatically—(*a*) to pronouns and adverbs of interrogation, like the Gr. ποτέ: Lat. *tandem, then now*, Gen. 27:33. בַּמֶּה אֵפוֹא "wherein then?" Ex. 33:16. Isa. 22:1, מַה־לָּךְ אֵפוֹא "what then (is) now to thee?" אַיֵּה אֵפוֹא "where then?" Job 17:15; Jud. 9:38; Isa. 19:12; Gen. 27:37, וּלְכָה אֵפוֹא מָה אֶעֱשֶׂה בְּנִי "and what shall I now do to thee, my son?"—(*b*) in exhortations and wishes. Job 19:6, דְּעוּ אֵפוֹא "know then," wisset also, LXX. γνῶτε οὖν. 2 Ki. 10:10; Pro. 6:3.—["(*c*) to negative and affirmative particles or words. Job 9:24, אִם לֹא אֵפוֹ "if not now (God)," i. e. if it be not God, who is it? Job 24:25. The contrary is found, Gen. 43:11, אִם כֵּן אֵפוֹ "if so now." Corresponding is Chald. פּוּן indeed, truly, now, etc. See Buxtorf, Lex. 1706. The primary force of אֵפוֹ is demonstrative, as in פֹּה, פּוֹ, *here*, with אֵ prefixed, which is also demonstrative, like הֵא *ecce!* Comp. Rabb. אִיהָא, אִיהִי, אִיהוּא, i. q. הִיא, הוּא. See Hupfeld, in Zeitschr. für d. Morgenl. Lit. ii. 128. This אֵפוֹ, πον enclitic, and the interrogative אֵיפֹה ποῦ, are cognate." Ges. corr.]

Note. The ancient copyists and grammarians have confounded this particle with another, similar in sound, but very different in its origin and orthography, אֵיפֹה *where?* (see Thes. page 79). It has been of late maintained by Ewald (Heb. Gramm. page 659) that both these particles are the same. Compare Gr. πον and ποῦ. But against this there are constructions such as אַיֵּה אֵפוֹא, which, according to the opinion just mentioned, should be rendered πον ποῦ. See also the passages cited under No. 1 and 2, *b*. [But see the additions above.]

אָפְנֵי see אוֹפָן.

אֵפוֹד m. (by a Syriacism for אֲפוּד), the same in constr. st. (1 Sam. 2:18); Syr. ܐܦܘܕܐ, a word formed from the Hebrew [Root אָפַד], *Ephod*, a garment of the high priest, worn over the tunic and robe (אֵפוֹד

מְעִיל Ex. 28:31; 29:5), without sleeves, divided below the armpits into two parts, the anterior of which covered the breast and belly, the hinder covered the back; these were joined on the shoulders with clasps of gold, set with precious stones. This garment reached down to the middle of the thighs, and was bound to the body by a girdle (חֵשֶׁב הָאֵפוֹד), Ex. 28:6—12. Besides the high priest, others also wore this garment; David, for instance, when leading the sacred dance, 2 Sam. 6:14; and Samuel, the servant of the high priest, 1 Sa. 2:18, 28; and also priests of an inferior order. As to material, the high priest's ephod was made of gold, purple, scarlet, and byssus; that of others was made of linen.

(2) *statue, image* of an idol (comp. אֲפֻדָּה No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. Root אָפַד.

(3) [written defectively, see אֵפֹד], [*Ephod*], pr. n. of a man, Nu. 34:23.

אֲפִיחַ ("rekindled," "refreshed," from the root אָפַח i. q. פּוּחַ, فاخ to breathe, to blow), [*Aphiah*], pr. n. m. 1 Sa. 9:1.

אָפִיל (from the root אָפַל), adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, see the root No. 2, Ex. 9:32.

[**אַפַּיִם** pr. n. see II. אַף No. 5.]

אָפִיק or **אֲפִיק** always in constr. st. אֲפִיק, pl. אֲפִיקֵי m.—(1) *a channel, tube*, so called from the idea of containing (see אָפַק No. 1). Job 40:18, אֲפִיקֵי נְחוּשָׁה "tubes of brass."—(*a*) *a channel, bed of a stream*, Isa. 8:7; Eze. 32:6; also, the bottom of the sea, 2 Sa. 22:16.—(*b*) *a brook, a stream*, Ps. 42:2; 126:4; Joel 1:20. אֲפִיק נְחָלִים "stream of the vallies," Job 6:15. Hence—(*c*) *a valley* itself, especially as watered by a stream, i. q. נַחַל, Arab. وادى [*wâdy*], Eze. 6:3; 34:13; 35:8; 36:4, 6.

(2) *strong, robust*, see the root No. 2. Job 41:7, אֲפִיקֵי מָגִנִּים "the strong of shields," i. e. strong shields (of a crocodile). Job 12:21, "he looseth the girdle of the strong." Par. נְדִיבִים. The notion of swiftness is attributed to this word by Ewald, on Cant. 5:12; but this is arbitrary.

אֲפִיק see אָפַק.

אָפַל a root not used in Hebrew. Arab. أفل is—

(1) pr. *to set* as the sun (comp. the kindred roots נָפַל, נָבַל, אָבַל), *to be obscure, dark*.

(2) *to fail, to be weak, tender*, specially used of *backward* plants.

The former signification is found in the derived nouns מַאְפֵּלְיָה, מַאֲפֵל, אֲפֵלָה, אֹפֶל, אָפֵל, the latter in אָפִיל.

אָפֵל m. *obscure, dark*, of the day, Am. 5:20.

אֹפֶל m. *darkness*, especially *thick*, a poet. word, Job 3:6; 10:22; 28:3; 30:26. Metaph. of *misery misfortune*, also of a place of ambush, Ps. 11:2.

אֲפֵלָה f. thick and dense *darkness*, Ex. 10:22 Comp. אֹפֶל. It often furnishes an image of wretchedness, Isa. 8:22. Pl. אֲפֵלוֹת darkness, Isa. 59:9.

אֶפְלָל ("judgment" from the root פָּלַל), [*Ephlal*], pr. n. m. 1 Ch. 2:37.

אָפַן an unused root, which appears to have signified *to turn*, like פָּנָה. Hence אוֹפָן a wheel, and—

אֹפֶן *time*, from the notion of *turning* and *revolving*, compare דּוֹר, תְּקוּפָה, περίοδος, and many words which denote *a year*, all of which properly signify a circle, as *annus*, whence *annulus*, ἐνιαυτός. Hence Prov. 25:11, דָּבָר דָּבֻר עַל־אָפְנָיו "a word spoken in its own times," i. e. in a suitable time. (As to the form אָפְנָיו for אֳפָנָיו see Lehrg. 575). So amongst the old authorities Symm., Vulg., Abulwalid, who rightly compares the Arabic اِفّان time. We may explain עַל־אָפְנָיו "upon its wheels," taking it as a proverbial phrase indicating *quickness* of answering, making אֹפֶן to be the same as אוֹפָן *a wheel*. So the Syr. [illegible] and [illegible], *on a wheel*, i. e. *quickly*.

אָפֵס i. q. פָּסַס TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16; Ps. 77:9; Isa. 16:4. Hence—

אֶפֶס pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. אַפְסֵי אֶרֶץ "ends of the earth," poet. and hyperbol. used of the extreme limits of the earth, Ps. 2:8; 22:28, and elsewhere.

(2) Dual אָפְסַיִם of the extremities, i. e. *the soles* of the feet. Thus Eze. 47:3, מֵי אָפְסַיִם "water of the soles," i. e. not deep, which would only wet the soles of the feet. Comp. פַּס. Ch., Syr., Vulg. render it *ancles*.

(B) adv.—(1) *no farther*, i. e. לֹא עוֹד, Isa. 5:8; Am. 6:10; Deu. 32:36. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, Isa. 47:8, 10; Zeph. 2:15, אֲנִי וְאַפְסִי עוֹד "I am, and there is none besides."

(2) *not*, Isa. 54:15; בְּאֶפֶס like בְּלֹא *without*, Job 7:6; Dan. 8:25; Pro. 14:28.

(3) *nothing*, Isa. 41:12, 29; מֵאֶפֶס id. prop. *of*

nothing, Isa. 40:17; בְּאֶפֶס "on account of **nothing**," i.e. without cause, Isa. 52:4.

(4) adv. of restraining; *only*, Nu. 22:35 (comp. verse 20); 23:13.

(5) Conj. אֶפֶס כִּי pr. *only that, simply*, for the conjunction *however, nevertheless*, Num. 13:28; Deut. 15:4; Am. 9:8.

אֶפֶס דַּמִּים [*Ephes-dammim*], pr. n. of a place in the tribe of Judah, 1 Sa. 17:1, called 1 Ch. 11:13, פַּס־דַּמִּים.

אֶפַע a word once found (in my judgment an incorrect reading), Isa. 41:24, where speaking of the powerlessness of idols פָּעָלְכֶם מֵאָפַע, in the other member מֵאַיִן. Some of the Jewish writers take אֶפַע as i. q. אֶפְעֶה *a viper;* and they render it "your work (is) worse than a viper;" but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. מֵאֶפֶס, which is found in the similar passages, Isa. 40:17; 41:12, 29, and is of very frequent occurrence in these chapters.

אֶפְעֶה comm. (f. Isa. 59:5), *a viper*, a poisonous serpent, Arab. افعى, from the root פָּעָה, which see. Job 20:16; Isa. 30:6; 59:5.

אָפַף i. q. סָבַב TO SURROUND, but only poet. construed with an acc., Ps. 18:5; 116:3; 2 Sa. 22:5; Jon. 2:6; with עַל, Ps. 40:13. In flection it is not contracted, whence אֲפָפוּנִי, אָפְפוּ.

אָפַק a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. הֶחֱזִיק, חָזַק, see אָפִיק No. 1, and HITHPAEL.

(2) *to be strong, mighty*, see אָפִיק No. 2. For the signification of *holding*, especially holding firmly is often applied to *strength*. Arab. أفق is to overcome, to conquer; أفِق to excel (prop. to be very strong) in liberality, eloquence; آفِق excellent, surpassing.

HITHPAEL, *to hold oneself fast, to restrain oneself from giving way to* the impulses of love, Gen. 43:31; 45:1; grief, Isa. 42:14; anger, Est. 5:10; conscience, 1 Sam. 13:12. Gen. 45:1, "and Joseph could no longer **restrain** himself;" Isa. 63:15, רַחֲמֶיךָ אֵלַי הִתְאַפָּקוּ "thy love towards me **restrains** itself;" 1 Sa. loc. cit. of Saul, "I **forced** myself, and offered the burnt offering" (although I knew that I was forbidden so to do).

Besides the derivatives which immediately follow see אָפִיק.

אֲפֵק ("strength," "fortress," "fortified city"), pr. n. *Aphek*.—(1) a city in the tribe of Asher, Jos. 13:4; 19:30; also called אֲפִיק, Jud. 1:31. This can hardly be any other than *Aphaca*, a city of Lebanon famous for its temple of Venus, whose ruins still called *Afka*, stand between Byblus and Heliopolis (Baalbec); see Burckhardt, Travels, 70, 493 Germ. trans.

(2) Different from this is—*Aphek*, near which Benhadad was routed by the Israelites, 1 Ki. 20:26, seq.; to this answers the Apheca of Eusebius, situated to the east of the sea of Galilee, near Hippus (Onom. voce Ἀφεκά), called also by the Arabian writers افيق and فيق [*Feik*], and still mentioned by Seetzen and Burckhardt under the ancient name (p. 438, 539, Germ. ed.).

(3) in the tribe of Issachar, near Jezreel, there appears to have been an *Aphek*, remarkable for several battles with the Philistines, 1 Sa. 4:1; 29:1; comp. 1 Sa. 28:4. Either this or No. 1 was a royal city of the Canaanites, Josh. 12:18.

אֲפֵקָה ("strength"), [*Aphekah*], pr. n. of a town in the mountains of Judah, Josh. 15:53.

אָפַר a root of uncertain signification, perhaps kindred to the root עָפַר *to cover*, i. q. غفر compare אֵפֶר for עֵפֶר.

["II. *to be whitish;* Arab. عفر, whence אֵפֶר ashes, unless this comes from the idea of grinding, pulverising, אָפַר i. q. פָּרַר. Compare עָפַר, עָפָר."]

אֵפֶר m. *ashes*. (Perhaps this is a primitive, kindred to the word עָפָר, and pr. denotes dust and earth, compare *cinis*, from the Gr. κόνις, and the etymology of the pr. n. אֶפְרַיִם, אֶפְרָת. Similar is the Gr. τέφρα. [or from אָפַר II.]). Num. 19:9, 10; 2 Sa. 13:19. It is used principally in speaking of mourning, Jer. 6:26; Lam. 3:16; to which belong the phrases, Psal. 102:10, "I have eaten **ashes** like bread." Est. 4:1, וַיִּלְבַּשׁ שַׂק וָאֵפֶר "and he put on sackcloth and **ashes**," compare Est. 4:3; Isa. 58:5. Paronomastically put together, עָפָר וָאֵפֶר "**dust and ashes**," Job 30:19; 42:6. Metaph. used of anything light and fallacious. Job 13:12, מִשְׁלֵי אֵפֶר "maxims of **ashes**," i. e. vain and fallacious. Isa. 44:20, רֹעֶה אֵפֶר "he follows after **ashes**," sc. as driven by the wind; i. q. elsewhere, "to follow after the **wind**," compare רָעָה. As to its difference from דֶּשֶׁן, see below at that word.

אֲפֵר m. *a covering of the head*, a band to cover the head, for עֲפֵר, see the root אָפַר; 1 Ki. 20:28, 41. LXX. τελαμών. Ch. and Abulwalid, by the help of their respective languages, use nearly the same word; the former מַעֲפָרְת, the latter مِغْفَرٌ, i.e. a cap, a helmet. The same word is found in Syriac ܡܥܦܪܐ i.e. a mitre of a priest and bishops. Others take it as transp. for פְּאֵר ornament of the head.

אֶפְרֹחַ m. *the young* of birds (Arab. فَرْخٌ), see פִּרְחָח. Deu. 22:6; Ps. 84:4. The root פָּרַח to germinate, is in Hebrew only used of plants; but in Arabic, is also used of animals producing young.

אַפִּרְיוֹן m. *a litter, palanquin*, once found Cant. 3:9; LXX., Vulg. φορεῖον (*litter*, comp. Athen. v. 5), *ferculum*. ["Talmud אַפִּרְיוֹן and פּוּרְיָא bed."] It answers to the Syriac ܦܘܪܝܐ, which is rendered by Castell, *solium, sella, lectulum*, although without giving his authority (prob. out of Barbahlul); also, Chald. אַפּוּרְיָא (with Aleph prosthetic), which is also given in this place by the Targumist, and Cant. 1:16 for the Heb. עֶרֶשׂ. The root פָּרָה, Ch. פְּרָא to run, prop. *to be borne, to be borne quickly* (compare פָּרָה, φέρω, *fero*), like *currus a currendo*, τρόχος from τρέχειν, φορεῖον, *ferculum* from φέρειν, *ferre*. Those who impugn this etymology of this Hebrew word, should also have something to oppose to the similar, and, at the same time, most certain etymology of the Greek and Latin words just cited. To me אַפִּרְיוֹן and φορεῖον and *ferculum* appear to come from one and the same original stock (פָּרָה, פְּרָא, φέρω, *fero*, fahren).

אֶפְרַיִם (perhaps, "*double land*," "*twin land*," comp. מִצְרַיִם), pr. n.—(1) *Ephraim*, the younger son of Joseph, ancestor of the tribe of Ephraim (בְּנֵי אֶפְרַיִם Num. 10:22 and simply אֶפְרַיִם Josh. 16:10), the boundaries of which, about the middle of the Holy Land are described, Josh. 16:5, seq. In this region was הַר אֶפְרַיִם "mount," or "the mountain region of Ephraim," Josh. 19:50; 20:7; 21:21; Jud. 2:9; 3:27. But different from this is "the wood of Ephraim," 2 Sa. 18:6; which, from the narrative, must be beyond Jordan (comp. 2 Sa. 17:24—29); probably so called from the slaughter of the Ephraimites, Jud. 12:1—6. 2 Sa. 13:23, עִם אֶפְרַיִם "at Ephraim," i.e. within the boundaries of the tribe.

Ephraim, as being the royal tribe, is applied as a name—(2) of the *whole kingdom and people of the ten tribes*, especially in the books of the prophets, Isa. 9:8; 17:3; 28 3; Hos. 4:17; 5:3, seq.; 9:3, seq.; Isa. 7:2, "Syria rests עַל אֶפְרָיִם upon the borders of Ephraim." Where the land is signified it is fem. Hos. 5:9; where the people, m. Isa. 7:8. Comp. אֶפְרָת No. 2.

אֲפָרְסָיֵא Ch. pl. [*Apharsites*], pr. n. of a nation, of whom a colony was brought into Samaria, Ezr. 4:9. Hiller understands the *Parrhasii*, a nation of eastern Media; I prefer to understand the Persians themselves (comp. פָּרַס). Aleph is prosthetic, as it is in the words which follow.

אֲפַרְסְכָיֵא [*Apharsachites*], Ezra 5:6, and אֲפַרְסַתְכָיֵא, [*Apharsathchites*], Ezr. 4:9, Ch. pl. pr. n. of two Assyrian nations, otherwise unknown, unless indeed they be taken as the same. Some have suitably enough compared the *Parætaceni*, dwelling between Persia and Media, as to whom see Herod. i. 101.

אֶפְרָת [*Ephrath*], Gen. 48:7; and more often with ה parag.—

אֶפְרָתָה [*Ephrathah*], Gen. 35:16, 19; Ruth 4:11 (land, region).

(1) pr. n. of a town in the tribe of Judah, elsewhere called *Bethlehem* (Gen. 48:7); more fully *Bethlehem Ephratah* (Mic. 5:1).

(2) i.q. אֶפְרַיִם Ps. 132:6; comp. אֶפְרָתִי No. 2.

(3) pr. n. f. 1 Ch. 2:19, 50; 4:4.

אֶפְרָתִי m.—(1) *an Ephrathite*, or Bethlehemite, 1 Sa. 17:12. Pl. אֶפְרָתִים Ruth 1:2.

(2) *an Ephraimite*, Jud. 12:5; 1 Sa. 1:1; 1 Ki. 11:26.

אַפְּתֹם adv. Ch. perhaps *at length, in the end*. the Pers. فدام end, at length, comp. Pehlevi, *Afdom*, end. It occurs once, Ezr. 4:13, אַפְּתֹם מַלְכִים תְּהַנְזִק "and at *length* bring damage to the kings," comp. verses 15, 22, where אַפְּתֹם is not found. The ancient versions ["LXX. וְאַפְּתוֹם καὶ τοῦτο, Peshito ܘܐܦ ܗܢܐ"] pass it by in translating; ["Aben Ezra and"] others conjecture from the context, and interpret it *treasury, revenue* (of kings).

אצב an uncertain root, perhaps i.q. עָצַב *to labour, to toil*. Hence—

אֶצְבּוֹן [*Ezbon*], pr. n.—(1) a son of Gad, Gen. 46:16; also called אָזְנִי which see.—(2) 1 Ch. 7:7 (but compare 8:3).

אֶצְבַּע f., with suff. אֶצְבָּעִי; pl. אֶצְבָּעוֹת (for צְבַע, with Aleph prosthetic).

(1) *a finger*, Ex. 31:18; specially the fore-finger, which is used in *dipping* into anything (from the root צָבַע); Lev. 4:6 seq.; 14:16; Ex. 8:15, אֶצְבַּע אֱלֹהִים

הוּא "this is the finger of God," i.e. this is done by the power of God himself; pl. *fingers* for the hand, Ps. 8:4; 144:1. As a measure across the fingers, Jer. 52:21.

(2) followed by רַגְלַיִם, *a toe*, 2 Sa. 21:20. (Ch. id., Arab. اصبع, Syr. ܨܒܥܐ, especially the fore-finger, Barhebr. p. 215, line 11.)

אֶצְבַּע also Ch.; pl. אֶצְבְּעָן used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

אָצִיל m.—(1) *a side*, i.q. אֵצֶל; Isa. 41:9, אֲצִילֵי הָאָרֶץ "sides (i.e. limits, extremities) of the earth" (as elsewhere כַּנְפוֹת הָאָרֶץ, יַרְכְּתֵי הָאָרֶץ). In the other member קְצוֹת הָאָרֶץ.

(2) adj. i.q. Arab. أَصِيل prop. *deep-rooted*, striking deep roots into the earth; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. (Compare as to both words, the Hebrew and the Arabic, the root אָצַל No. 1.) The Germans [and other nations] in the same sense take the image from the stock and trunk, the Hebrews from the root.

אַצִּיל m. (from the root אָצַל No. 1), *a joining, a joint;* hence אַצִּילוֹת, אַצִּילֵי יָדַיִם "joints of the hands," i.e. the knuckles (Knöchel) at which the fingers are joined to the hand, Jer. 38:12; Eze. 41:8. In the passage Eze. 13:18, the context requires that *the fore arm* should be understood, although others understand *the wrist*, or the armpit. ["The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]

אָצַל—(1) i.q. وصل, TO JOIN, TO CONNECT TOGETHER; whence אַצִּיל joint, אֵצֶל, אָצִיל No. 1, side, near; Arab. اصل a root, as that which joins a tree to the ground, اصل to put forth deep roots, prop. to be firmly joined to the ground; metaph. to be sprung from an ancient and noble stock; comp. אָצִיל No. 2.

(2) denom. from אֵצֶל prop. to put by the side, *to separate* (compare נֶגֶב); hence followed by מִן *to take away from*, Nu. 11:17; *to refuse*, Ecc. 2:10. Followed by לְ *to reserve* for any one, Gen. 27:36 (comp. הִבְדִּיל and גָּרַע followed by לְ). (This signification may be taken from אָצַר, ר being softened into ל.)

NIPHAL, *to be narrowed*, Eze. 42:6.

HIPHIL, fut. וַיָּאצֶל i.q. Kal No. 2, Nu. 11:25.

The derivatives are given under Kal No. 1.

אָצַל ("noble"), [*Azel*], pr.n.—(1) m., 1 Ch. 8:37; 9:43; in pause אָצֵל 1 Ch. 8:38; 9:44.—(2) [*Azal*], a place near Jerusalem; in pause also אָצַל Zec. 14:5. (Appell. side, or root of a mountain, i.q. اصل.)

אֵצֶל with suff. אֶצְלִי m.—(1) *a side*, i.q. אָצִיל No. 1, so called from joining together (see the root No. 1). 1 Sa. 20:41, מֵאֵצֶל הַנֶּגֶב "from the south side;" מֵאֵצֶל פּ׳ "from one's side," 1 Ki. 3:20, and i.q. at any one's side (see מִן No. 3), Eze. 40:7. Far more frequently—

(2) prep. at the side, *near, juxta* (which is itself *a jungendo*), Gen. 41:3; Lev. 1:16; 6:3; 10:12; 1 Sa. 5:2; 20:19. It is joined also with verbs of motion to a place, Gen. 39:10; 2 Ch. 28:15.

אֲצַלְיָהוּ ("whom Jehovah has reserved"), [*Azaliah*], pr.n. m., 2 Ch. 34:8.

אָצַם an uncertain root, i.q. עָצַם *to be strong, mighty*. Hence—

אֹצֶם [*Ozem*], pr.n. m.—(1) 1 Ch. 2:15.—(2) 1 Ch. 2:25.

אֶצְעָדָה f. i.q. צְעָדָה with Aleph prosthetic, prop. a leg-chain (from צָעַד), a fetter; hence, without regarding the etymology, *a bracelet*, Nu. 31:50; 2 Sa. 1:10.

אָצַר TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. (The primary idea is that of shutting up, enclosing, restraining; compare the cognate roots חָצַר, עָצַר, also אָזַר, אָסַר and Arab. أَصَرَ to shut up, to restrain, kindred to which are اسر and حصر.) 2 Ki. 20:17; Isa. 39:6; Am. 3:10.

NIPHAL, pass. Isa. 23:18.

HIPHIL, *to cause to lay up in a treasury*, i.e. to set any one over a treasury; Neh. 13:13, וָאוֹצְרָה עַל אוֹצָרוֹת "and I made treasurers over the treasuries."

Hence are derived אוֹצָר and—

אֵצֶר ("treasure"), [*Ezer*], pr.n. of a man, Gen. 36:21, 30.

אֶקְדָּח m., *a gem* of some kind; as far as may be judged from the etymology (from קָדַח to burn), *fiery* and *sparkling*. Found once, Isa. 54:12.

אַקּוֹ m., *a roe, a roe-buck, caprea, capreolus*, from אָנַק, אֲנָק i.q. Arab. عناق she-goat, and Talm. אַקָּא a goat, with the termination וֹ, of the same force as וֹן, just as *caprea* is so called from *capra*, Deu. 14:5

see more under the root אֲנָק No. 2; compare Bochart, Hieroz. i. p. 900, seq.

אֹר see אוֹר light, and יְאֹר.

אֶרָא (perhaps i. q. אֲרִי "lion"), [*Ara*], pr. n. m., 1 Ch. 7:38.

אֶרְאֵל probably i. q. אֲרִיאֵל *lion of God, hero.* Hence—

(*a*) אַרְאֵלִי ("sprung from a hero," "son of a hero"), [*Areli*], pr. n. m., Gen. 46:16; [and patron.] Num. 26:17.

(*b*) a difficult word אֶרְאֶלָּם Isa. 33:7, "their hero," or rather collectively, "their heroes," sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter ל (אֶרְאֶלָם). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which אראלם was regarded as contracted from אֶרְאֶה־לָּם, אֶרְאֶה־לָהֶם; see Symm., Theod., Chald., Jerome; comp. my Comment. on Isa. loc. cit. [" and Thes. pp. 146, 1248"].

אָרַב fut. יֶאֱרֹב—(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE, whence אֲרֻבָּה a net, net-work. (Kindred is עָרַב to mingle. Arab. أَرَبَ to tie a knot, II. id., أُرْبَةٌ a knot.)

(2) *to lie in wait.* (Arab. أَرِبَ to be cunning, astute, III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting. Comp. פָּתַל, צָמַר, Gr. δόλον, μῆτιν ὑφαίνειν, κακά, δόλον ῥάπτειν, *nectere insidias, scelera, suere dolos*, Germ. Trug spinnen, anzetteln.) Constr. followed by לְ, Ps. 59:4; Pro. 24:15; Josh. 8:4; followed by an acc., Prov. 12:6; עַל Jud. 9:34. Elsewhere put absolutely, for *to watch in ambush*, Jud. 9:34; 21:20; followed by a gerund, Pro. loc. cit.; Ps. 10:9. Part. אוֹרֵב, הָאוֹרֵב a lier in wait, often coll. *liers in wait*, a body of soldiers set in ambush, Josh. 8:14, 19, 21; Jud. 20:33, seq.; hence construed with a plur., loc. cit. verse 37.

PIEL, i. q. Kal, construed followed by עַל, 2 Ch. 20:22, absol. Jud. 9:25.

HIPHIL, *to set an ambush.* Fut. וַיָּרֶב for וַיַּאֲרֵב, 1 Sa. 15:5.

The derivatives follow, except מַאֲרָב.

אֲרָב ("ambush"), [*Arab*], pr. n. of a town in the mountains of Judah, Josh. 15:52. Hence probably is the Gentile noun אַרְבִּי [*Arbite*], 2 Sa. 23:35.

אֶרֶב m.—(1) *lying in wait*, used of wild beasts, Job 38:40.

(2) a place of lying in wait, *a den of wild beasts*, Job 37:8.

אֹרֶב with suff. אָרְבּוֹ m. *ambush;* Jer. 9:7, וּבְקִרְבּוֹ יָשִׂים אָרְבּוֹ "and in his breast he lieth in ambush."

אַרְבֵּאל see בֵּית אַרְבְּאֵל.

אַרְבֶּה m. *a locust* (from the root רָבָה to be many); Ex. 10:4, seq.; Lev. 11:22; Joel 1:4; Psal. 78:46. Specially of a particular kind, prob. the *gryllus gregarius*, Lev. 11:22; Joel 1:4. As to the various species of locusts, see Bochart, Hieroz. ii. 447.

אָרְבָּה f. i. q. אֹרֶב. Plur. אֲרֻבּוֹת constr. אָרְבּוֹת only Isa. 25:11, הִשְׁפִּיל גַּאֲוָתוֹ עִם אָרְבּוֹת יָדָיו "he (God) will humble his (Moab's) pride, with the ambush of his hands," i. e. which his hands have framed. *Ambushes* are here appositely applied to the *hands* with which they are framed, and as it were, woven (comp. the root No. 1).

אֲרֻבָּה f. prop. interwoven *work*, or *net-work, lattices*. Once in sing. Hos. 13:3, elsewhere always in pl. אֲרֻבּוֹת. [Root אָרַב.]

(1) *a window* (as being closed with lattice-work, not with glass), Ecc. 12:3.

(2) *a dove-house*, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) *a chimney* or *smoke-hole*, Hos. 13:3. Comp. Voss on Virg. Georg. ii. 242.

(4) אֲרֻבּוֹת הַשָּׁמַיִם "flood gates of heaven," which are opened when it rains, Gen. 7:11; 8:2; 2 Ki. 7:19; Isa. 24:18; Mal. 3:10.

אֲרֻבּוֹת [*Aruboth*], pr. n. of a place, situated probably in the tribe of Judah, 1 Ki. 4:10.

אַרְבַּע f. and אַרְבָּעָה constr. st. אַרְבַּעַת m. (comp. Gramm. § 95:1).

(1) *four*, for רְבַע with Aleph prosthetic, which is omitted in the derivatives; as in רֶבַע, רְבִיעִי, רֹבַע, etc., with suff. אַרְבַּעְתָּם those four, Eze. 1:8, 10. Often for the ordinal *fourth*, when years and months are counted (see Lehrg. p. 701), Isa. 36:1; Zech. 7:1.—Dual אַרְבַּעְתַּיִם *four-fold*, 2 Sa. 12:6. Plur. אַרְבָּעִים *forty*, Gen. 8:6. This number, like seven, and seventy, is used by the Orientals as a round number, Gen. 7:17, Jon. 3:4; Mat. 4:2; compare *Chil minâr*, forty towers, used of the remains of Persepolis, and the citations, Lehrg. p. 700.

(2) [*Arba*], pr. n. of a giant, one of the Anakim, Josh. 14:15; 15:13; 21:11. Perhaps, *homo quadratus.* Compare קִרְיַת אַרְבַּע.

אַרְבַּע & **אַרְבְּעָה** Ch. i. q. Heb. *four*, Dan. 3:25; 7:2, 3, 6, 17.

אָרַג fut. יֶאֱרֹג (Isa. 59:5), תַּאַרְגִי (Jud. 16:13).—(1) TO PLAIT, Jud. loc. cit.

(2) *to weave*, ex. gr. used of the spider (hence Gr. ἀράχνη), Isa. 59:5. Part. אֹרֵג one weaving, Isa. 19:9, and subst. a weaver, Ex. 28:32; Isa. 38:12. מְנוֹר אֹרְגִים a weavers' beam, 1 Sa. 17:7.

The primary syllable of this root is רג, which had the power of swift motion and agitation, comp. رَجَّ to move, to agitate; رَجْرَجَ to be agitated; II. to be moved hither and thither; Heb. רָגַז, רָגַע, Sanscr. *rag*, to move; and in the western languages *regere*, ſich regen. Cognate is the syllable רע, as to which see below in its place.

אֶרֶג m. [Root אָרַג].—(1) *something plaited*, or *woven*, Jud. 16:14.

(2) *a weaver's shuttle.* Job 7:6, יָמַי קַלּוּ מִנִּי־אָרֶג "my days are swifter than a weaver's shuttle." (Compare Job 9:25.)

אַרְגֹּב (for רְגֹב "a heap of stones," from the root רָגַם=רָגַב) [*Argob*], pr. n. of a region situated beyond Jordan, in which were sixty cities, anciently subject to Og, king of Bashan, Deu. 3:4, 13; 1 Ki. 4:13. There is a mountain there now called *Arkub Massalubie.*

[(2) pr. n. of a man, 2 Ki. 15:25.]

אַרְגְּוָן *purple*, i. q. אַרְגָּמָן it once occurs 2 Ch. 2:6, by a Chaldaism; Dan. 5:7, 16, 29. (Arab. أُرْجُوَان, Syr. ܐܰܪܓܘܳܢܳܐ.) ["For the root, see under אַרְגָּמָן."]

אַרְגָּז m. *a chest, coffer*, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, for רְגָז (with Aleph prosthetic), from the root רָגַז to tremble, wag, move to and fro; whence in Arabic رِجَازَةٌ a bag filled with stones, hung at the sides of camels, in order to preserve equilibrium.

אַרְגָּמָן m.—(1) *purple*, reddish purple, a precious colour, obtained from some species of shell-fish (Gr. πορφύρα, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word אֱלִישָׁה, and Bochart, Hieroz. ii. 740, seq.; Braunius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Cesenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish purple תְּכֵלֶת which see. בֶּגֶד אַרְגָּמָן "a purple cloth. Nu. 4:13.

(2) *any thing dyed with purple, purple cloths*, Ex. 25:26, 27; Eze. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since תְּכֵלֶת also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from רָגַם, رجم, to heap; if the name refer to the colour, רָגַם may be the same as רָקַם to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from אֲרַמְגְּוָן Syrian colour, from אֲרָם Syria, and ܓܘܢܐ colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic ارجوان, ارغوان used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

["*Note.* The etymology of this word, and of the cognate אַרְגְּוָן has been traced, with great probability, by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form אַרְגָּמָן is Sansc. *râgaman*, and אַרְגְּוָן is Sanscr. *râgavan*, 'tinged with a red colour;' from *râga* red colour, with the formative syllable *mat*, *vat*. See Wilson's Sanscr. Dictionary, page 700, a. *Râgaman* and *râgavan* are put in the nom., the primary form being *râgamat*, *râgavat*." Ges. add.]

אָרַד an unused root, perhaps i. q. חָרַד, עָרַד to flee. Hence are the pr. n. אֲרוֹד and—

אַרְדְּ [*Ard*], pr. n. of a grandson of Benjamin, Nu. 26:40; or son, Gen. 46:21. The gentile noun is אַרְדִּי Num. loc. cit.

אַרְדּוֹן ("fugitive"), [*Ardon*], pr. n. m. 1 Chr. 2:18.

I. **אָרָה** (1) TO PLUCK, TO PLUCK OFF; Germ. rupfen; leaves, Cant. 5:1; grapes from a vine, Psa. 80:13. (Æth. አረየ: to pluck off, to gather, ex. gr. fruits, herbs; and አረረ: to reap.)

(2) *to eat down, by plucking, cropping*, in the manner of cattle. Hence אֻרְוָה and אֻרְיָה a manger; Germ. Raufe, from the verb rupfen; אֲרִי a lion, prop. plucking, pulling to pieces; אַרְנֶבֶת a hare, prop. cropping the grass. So also other names of animals are taken from the idea of plucking, or cropping, as גְּדִי

קְצִיו, גָּזָם, חָסִיל, סָלְעָם, Arab. خروف a lamb, from خرف to pluck.

(3) *to collect, gather* (see Æth.); whence אָרוֹן.

II. **אָרָה** i. q. Arab. أرى, أرى *to burn, to inflame;* أر to kindle; kindred to the Hebrew roots חָרַר, הָרָה, and to the western roots *areo, ardeo, uro*. Hence is אֲרִיאֵל No. 2, hearth of God.

אֲרוּ Ch. *lo! behold!* or rather, *see ye*, Dan. 7:6, 7, 13; and with the roughness of the letter ר softened, אֲלוּ (which see), in the Talmud הֲרֵי. Several take this word from the Arabic imperative أروا (of the form اغزوا); but they should attend to this, which is of much importance in the matter, that the Arabic imperative of the verb رأى is رُوا. I prefer, therefore, regarding אֲרוּ as being with the letters transposed for רְאוּ. ["Not found in other Chaldee books; but cognate with it are in Ch. and Talmud. הֲרֵי *lo!* אֲרֵי *lo!* then *for, because* (like Ch. הֵן *lo! if*), and אֲרוּם *because;* also, Samar. ⴰⵣⴽ *lo!* then *for, because.* This demonstrative force exists elsewhere likewise, both in the syllables הל, אל (see אֵלֶּה, אֵל, הַל, הָלְאָה, הָלְאָה, Arab. ال), and also in הר, אר (compare הֵנָּה, הָכָה, הַלְּכָה, הֲלֹם *here in this place*); so that it is hard to say which form is the more ancient and primitive." Ges. add.]

אַרְוַד (for רְוָד with Aleph prosthetic, probably "a wandering," "place of fugitives," from the root רוד which see), [*Arvad*], *Arad*, pr. n. a city of Phœnicia, on an island of the same name, situated not far from the shore; according to Strabo (xvi. 2, § 13, 14), built by Sidonian fugitives (see the etymology just given). Eze. 27:8, 11. The Arabian geographers write the name رواد, [*Ruwâd*], and the same name is still used. See Rosenmüller, Alterthumskunde, ii. 1, page 6, seq. The gentile noun is אַרְוָדִי Gen. 10:18; 1 Ch. 1:16.

אֲרוֹד (perhaps i. q. עָרוֹד "wild ass"), [*Arod*], pr. n. m. Nu. 26:17, whence gent. אֲרוֹדִי Gen. 46:16.

אֻרְוָה & **אֻרְיָה** (of the form חֻפְשָׁה), Pl. absolute אֻרָוֹת (by a Syriacism for אֻרְווֹת, like אֹהָלִים for אֳהָלִים), 2 Ch. 32:28, const. אֻרְוֹת 1 Ki. 5:6, and אֻרְיוֹת 2 Ch. 9:25, f.

(1) *a manger*, from which cattle in a stall pluck their provender (see the root אָרָה No. 2), and *the stall or stable itself*, 2 Ch. 32:28. It is used—

(2) *of a certain number of horses*, which were fastened in one stall, or harnessed to one chariot, *a pair, a team* (*jugum*, Paar, Gespann), perhaps *two* (as this was the number usually harnessed to a chariot). 1 Ki. loc. cit. "and Solomon had אַרְבָּעִים אֶלֶף אֻרְוֹת סוּסִים, forty thousand teams of horses." Arab. آري a stall or stable, إري a manger. Transposed it is אֻוֵרוֹת 2 Ch. 32:28.

אָרוּז adj. *made of cedar* (denom. from אֶרֶז), Eze. 27:24. Others explain it, *firm, stable*, comp. אָרַז.

אֲרֻכָה & **אֲרוּכָה** (in some copies, in some places אֲרֻכָּה, but contradicted by the Masora, see J. H. Mich. on Jer. 30:17), f.

(1) *a long bandage*, applied by a physician in order to heal a wound (see the root No. 1). עָלְתָה אֲרוּכָה לְ "a bandage is applied to any one," i. e. his wound is healed; Jer. 8:22; Neh. 4:1; 2 Chr. 24:13; and in Hiph. הֶעֱלָה אֲרוּכָה לְ "to apply a bandage to any one," or to heal his wound, Jer. 30:17; 33:6. Always metaph., to restore a state, Jer. loc. cit. to repair walls; 2 Ch.; Neh. l. l. c. c., hence—

(2) *healing, health*, Isa. 58:8. Arab. أريكة the healing of a wound.

אֲרוּמָה [*Arumah*], pr. n. Jud. 9:41, a town near Neapolis, perhaps the same as רוּמָה 2 Ki. 23:36.

אֲרוֹמִים 2 Kings 16:6, an incorrect reading for אֲדוֹמִים, which stands in קרי.

אָרוֹן c. (m. 1 Sa. 6:8;—f. 1 Sa. 4:17; 2 Ch. 8:11), *an ark, chest*, into which things are collected to be kept, from the root אָרָה No. 3, to collect. (Arab. إران and أران a wooden chest, especially a coffin.) Used of a money chest, 2 Ki. 12:10, 11; of a coffin, Gen. 50:26; but most frequently of the holy ark in which the two tables of the law were kept; called more fully אֲרוֹן הָעֵדוּת "the ark of the testimony," Ex. 25:22; 26:33; אֲרוֹן בְּרִית יְהוָה, Deu. 10:8; 31:9, 25; אֲרוֹן הַבְּרִית Josh. 3:6; 4:9; אֲרוֹן יְהוָה, 1 Sa. 5:3, 4; 6:8, seq.

אֲרַוְנָה [*Araunah*], 2 Sa. 24:20, seq., pr. n. of a Jebusite, written ibid. verse 16, in כתיב, אוֹרְנָה; verse 18, in כתיב, אֲרַנְיָה; in Chron. אָרְנָן [*Ornan*].

אָרַז an unused root. Arab. أرز to contract oneself, to make oneself compact and firm; أروز firm, stable; أرز a tree which has firm roots. Hence (after A. Schultens) many take part. pass. אָרוּז *made fast*

made firm, Ezr. 27:24. But almost all the old translators have rendered אֲרֻזִים *made of cedar* (from אֶרֶז, of the form נְחוּשׁ brazen, Lehrg. 512), and to these I do not hesitate to accede. Hence מְאֻרָז for מְרוּז and—

אֶרֶז pl. אֲרָזִים, אַרְזֵי m. *cedar*, so called from the firmness of its roots which is remarkable in trees of the pine kind (Theophr. Hist. Plant. ii. 7). The *cedrus conifera*, is the kind pointed out, a tree uncommonly tall (Isa. 2:13; 37:24; Am. 2:9) and wide-spreading (Eze. 31:3), formerly very abundant in Lebanon (Ps. 29:5; 92:13; 104:16), but now reduced to a very small number (Ritter, Erdkunde, ii. 446); its wood is odoriferous, without knots, and not liable to decay; used therefore for building and adorning the temple and royal palaces, especially for wainscots and ceilings. Hence used for cedar-work, 1 Ki. 6:18. Arab. أَرْز, which is still used by the inhabitants of Lebanon; Æth. አርዝ: Aram. אַרְזָא; ܐܪܙܐ. There was therefore no need to deny אֶרֶז to be *the cedar*, and to make it *the pine*, as done by Celsius in Hierob. i. 106, seq.

אַרְזָה f. *wood-work of cedar, cedar-work*, Zeph. 2:14. The feminine has a collective power, as in עֵצָה timber; Lehrg. 477.

I. **אָרַח** TO WALK, TO GO, as a finite verb, once Job 34:8. (Ch. אֲרַח id. To this answers the Gr. ἔρχομαι, and softened forms of the same stock are הָלַךְ, הוּךְ.) Part. אֹרֵחַ *a traveller*, Jud. 19:17; 2 Sam. 12:4; Jer. 14:8. Pl. Jer. 9:1. Fem. אֹרְחָה collect. (see Lehrgeb. 477) *a company*, or *band of travellers*, especially of merchants, *a caravan*, συνοδία, Gen. 37:25; Isa. 21:13. See אֹרַח, אֹרְחָה.

II. **אָרַח** TO DECREE, TO APPOINT, i.q. חָקַק, whence אֲרֻחָה i.q. חוֹק a statute. To this answers the Arab. أَرَّخَ to appoint a time, whence أَرْخَة appointed time, an era, an epoch; أَرَّخَ to date a letter; تَارِيخ chronicle, annals. Perhaps it is kindred to the root עָרַךְ which see.

אָרַח (perhaps for אֹרֵחַ "wandering"), [*Arah*], pr.n. m.—(1) Ezr. 2:5; Neh. 7:10.—(2) 1 Ch. 7:39.

אֹרַח pl. אֳרָחוֹת constr. אָרְחוֹת with suff. אֹרְחֹתַי, אָרְחֹתֶיךָ, אָרְחֹתָם, instead of which there are often found in MSS. and printed editions אֹרְחֹתַי, אֹרְחֹתֶיךָ, אֹרְחֹתָם (see J. H. Mich. on Job 13:27) comm. (m. Pro. 2:15, comp. Job 6:18, 19;—f. Pro. 15:19), a poetical word, *way, path*, i.q. דֶּרֶךְ. (Ch. אֹרַח, Syr. ܐܘܪܚܐ, Sam. ࠀࠅࠓࠇࠎ id.). Gen. 49:17; Jud. 5:6; Psal. 19:6; אָרְחוֹת יַמִּים "paths of the seas," Ps. 8:9; compare ὑγρὰ κέλευθα, Hom. Il. ά, 312; אֹרַח חַיִּים "the way to life or happiness," Pro. 5:6. Hence—(*a*) metaph. *course of living and acting*, i.q. דֶּרֶךְ. אֹרַח שֶׁקֶר "way of lying," i.e. false and fraudulent conduct, Ps. 119:104; אָרְחוֹת יְהוָה "mode of action pleasing to God," Ps. 25:4; 119:15; Isa. 2:3. The metaphor of *a path* is often retained, as Pro. 4:14; 8:20.—(*b*) *mode, manner;* Gen. 18:11, חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים "it ceased to be with Sarah after the manner of women," an euphemism for the menses. Comp. Gen. 31:35.—(*c*) *any one's way*, for *his condition and lot* (Germ. wie es ihm geht); Job 8:13; Pro. 1:19.—(*d*) poet. *way* is used for *traveller*, or *travellers*, Job 31:32. Pl. אָרְחוֹת תֵּמָא "travellers of Tema," bands of the Temaites, Job 6:19.

אֹרַח pl. אָרְחָן Ch. id., Dan. 4:34; 5:23.

אֹרְחָא f. pl. with suff. אֹרְחָתֵהּ, אֹרְחָתָךְ, Chald. i.q. Heb. *ways*, metaph. *counsels* of God, Dan. 4:34; *the affairs, vicissitudes* of any one, Dan. 5:23.

אֹרְחָה f. *a band of travellers*, see under the root No. 1.

אֲרֻחָה f., *an appointed portion, ration of food*, or *provision*, given out daily or at some regular time (from אָרַח No. II.), Jer. 40:5; 52:34; 2 Ki. 25:30; whence, generally, a portion of food, Pro. 15:17.

אֲרִי pl. אֲרָיִים 1 Ki. 10:20; elsewhere אֲרָיוֹת m. (1 Ki. 10:19; 2 Ch. 9:18, 19), *a lion*, as if, plucking, tearing abroad (see אָרָה I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; כְּפִיר אֲרָיוֹת "a young lion," Jud. 14:5; גּוּר אֲרָיוֹת "lion's whelp," Jer. 51:38. It furnishes an image both of strength, Nu. 23:24, and of fierceness and cruelty, Pro. 28:15; see Bochart, Hieroz. i. 715, seq. Syr. ܐܪܝܐ.

אֲרִיאֵל m. (comp. of אֲרִי and אֵל).

(1) *lion of God*, i.e. very mighty hero. Collect 2 Sa. 23:20, שְׁנֵי אֲרִיאֵל מוֹאָב "two heroes of Moab;' see אַרְאֵל and אֲרִי 1 Ch. 11:22. (Compare Arab. أَسَد اللّٰه and لَيْث اللّٰه *lion of God*, an epithet of brave men, and Pers. شير خدا *Shiri khoda*, lion of God.) Isa. 29:1, 2, used of Jerusalem as the "city of heroes," which is to be unconquered; although others, comparing the passage of Ezekiel about to be cited render it *hearth*, i.e. altar *of God*.

(2) *hearth of God* (compare إِرَة hearth, chimney

from the root אָרָה No. II.), used of the altar of burnt-offering, Eze. 43:15, 16.

(3) [*Ariel*], pr.n. of a man, Ezr. 8:16.

אֲרִידַי [*Aridai*], Persic pr.n. of the ninth son of Haman, Est. 9:9; compare Ἀριδαῖος, i.e. *strong*, from the Pers. *art, ard;* see under the word אַרְתַּחְשַׁשְׂתָּא. [" Perhaps from *Airyadao*, '*digna dans*' (Benfey), or *Aryaday*, '*donum Ariæ*' (Bohlen); compare the next article." Ges. add.]

אֲרִידָתָא ("strong"), [*Aridatha*], pr.n. of the sixth son of Haman, Est. 9:8.

אַרְיֵה i.q. אֲרִי (with ־ֵה parag. as in אִשׁ and אִשָּׁה), and also of more frequent use, but only found in sing. *a lion*. Gen. 49:9; Deu. 33:22; Jud. 14:8; used of a powerful and fierce enemy, Isa. 15:9; Jer. 4:7; Isa. 21:8, וַיִּקְרָא אַרְיֵה "and he cried as a lion;" compare Apoc. 10:3.

[(2) pr.n. *Arieh*, 2 Ch. 15:25.]

אַרְיֵה Ch. id., Dan. 7:4; pl. אַרְיָוָן Dan. 6:8.

אֲרִיָּה see אֲרָוָה.

אַרְיוֹךְ [*Arioch*], Assyriaco-Chaldaic pr.n.—(1) of a king of the land of Ellasar, Gen. 14:1, 9; compare Judith 1:6.—(2) of the captain of the royal guard in the court of Babylon, Dan. 2:14. Properly *lion-like* man, from אֲרִי and the syllable اك, with which adjectives end in Persic. [" Sanscr. *Arjaka*, to be reverenced. Bohlen." Ges. add.]

אֲרִיסַי [*Arisai*], Persic pr.n. of a son of Haman, Est. 9:9; comp. of אֲרִי lion, and سای, سا like; whence *like to a lion*. [" Sanscr. *Arjâsây, sagitta Ariæ*. Bohlen." Ges. add.]

אָרַךְ—(1) pr. trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root עָרַךְ which see. Hence אֲרוּכָה a long bandage; Syr. ܐܪܟ to prolong, Arab. أَرَكَ to tarry, to delay in a matter.

(2) Med. E. fut. יֶאֱרַךְ; pl. יַאַרְכוּ intransit. *to be long*. (Syr., Arab., Sam. id.; Aph. אוֹרִיךְ, ܐܘܪܟ to prolong.) Eze. 31:5; Gen. 26:8, וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים "and it came to pass when days were prolonged to him there," i.e. when he had lived there long; Eze. 12:22.

HIPHIL הֶאֱרִיךְ—(1) *to make long, lengthen, prolong*, Ps. 129:3; "to put forth the tongue," Isa. 57:4; הֶאֱרִיךְ יְמֵי פ׳ "to prolong any one's life," to grant him long life, 1 Ki. 3:14; on the other hand ה׳ יָמָיו "to prolong one's own life," to be long-lived, Deu. 4:26, 40; 5:30; 17:20; 22:7; Isa. 53:10; also without יָמִים Pro. 28:2; Ecc. 7:15; 8:12.

(2) intrans. *to be long*, 1 Ki. 8:8, especially used of time; הֶאֱרִיכוּ יָמָיו "to be long-lived," Ex. 20:12; Deu. 5:16; 6:2; 25:15; compare No. 1.

(3) *to retard, to delay, to defer;* הֶאֱרִיךְ אַפּוֹ Isa. 48:9; Pro. 19:11, to defer anger, to be patient, and μακρόθυμος. [" So too הֶאֱרִיךְ נַפְשׁוֹ id., Job 6:11." Ges. add.]. Compare אֶרֶךְ אַפַּיִם under אָרֵךְ.

(4) *to delay, to tarry* (prop. es lange machen), Nu. 9:19, 22.

The derivatives, except אֲרוּכָה, immediately follow.

אֲרַךְ Ch. i.q. Heb.; part. אֲרִיךְ [" *to make long, also to fit, to adapt*"], *meet, suitable*, Ezr. 4:14. [" Talmud. id. Arab. آرَكُ most fit, most worthy." Ges. add.]

אָרֵךְ only found in const. אֶרֶךְ adj.—

(1) *long;* Eze. 17:3, אֶרֶךְ הָאֵבֶר " (an eagle) with long feathers, long-feathered."

(2) *slow*, in the phrases אֶרֶךְ רוּחַ Ecc. 7:8, and אֶרֶךְ אַפַּיִם "slow to anger," μακρόθυμος, Pro. 15:18; 16:32; Ex. 34:6; Nu. 14:18; comp. Syriac ܢܓܝܪ ܪܘܚܐ patient, Arab. ذو طول long, i.e. long-suffering. Once אֶרֶךְ אַפַּיִם is τὸ μακρόθυμον, patience, long-suffering, Jer. 15:15. Opposed to קְצַר רוּחַ.

אָרֹךְ f. אֲרֻכָּה adj. *long*, used of space, Job 11:9; of time, 2 Sa. 3:1.

אֶרֶךְ ("length"), [*Erech*], pr.n. of a city of Babylonia, Gen. 10:10. Amongst the old interpreters Pseudoj., Targ. Jerus., Jerome, and Ephraem understand *Edessa;* more correctly Bochart (Phaleg. iv. 16), *Areca* or *Arecca*, a city situated on the borders of Babylonia and Susiana (Ammian. xxiii. 21).

אֹרֶךְ with suff. אָרְכּוֹ m. *length*, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אֹרֶךְ יָמִים "length of days," longevity, Ps. 21:5; 91:16; לְאֹרֶךְ יָמִים "so long as I live" [this would greatly limit the sense]; Ps. 23:6; אֹרֶךְ אַפַּיִם patience, Pro. 25:15.

אַרְכָה Ch. fem., *length*, continuance of time, Dan. 4:24; 7:12.

אֲרֻכָה see אֲרוּכָה.

אַרְכֻּבָה Ch. fem., *the knee*, Dan. 5:6. In Targ. by casting away the Aleph prosthetic, רְכוּבָא, רְכוּב.

אַרְכְּוָי Ch. [*Archevites*]; pl. אַרְכְּוָיֵא a Gentile noun from אֶרֶךְ (Gen. 10:10); *Arecenses*, Ezr. 4:9.

אַרְכִּי Gent. n. [*Archites*], inhabitants of the town or region אֶרֶךְ, to be sought on the borders of

the tribe of Ephraim, Josh. 16:2, different from the name taken from the town of Babylonia, Josh. loc. cit.; 2 Sa. 15:32; 16:16.

אָרַם an unused root i.q. רָאַם, עָרַם, הָרַם, רָמַם, רוּם, *to be high* (comp. Arab. ورم to swell up, to exalt oneself). Hence אַרְמוֹן and—

אֲרָם const. state אֲרַם [*Aram, Mesopotamia, Syria*], pr. n. ("height, high region" Hochland, opp. to כְּנַעַן Niederland).

(1) *Aramæa, Aramæans*, or *Syria, Syrians*, construed with a verb m. sing.; 2 Sa. 10:14, 15, 18; 1 Ki. 20:26; pl. 2 Sa. 10:17, 19; 1 Ki. 20:20; more rarely with sing. f. Isa. 7:2. This ancient and domestic name of Syria, was not altogether unknown to the Greeks, see Hom. Il. ii. 783; Hesiod. Theog. 304; Strabo xiii. 4, § 6; xvi. 4, § 27. The name of *Aramæa* however extends more widely than that of *Syria*, and also includes Mesopotamia, although Pliny (v. 15, § 12), and Mela (i. 11), give the same more extended limit to Syria. When it simply stands אֲרָם we should generally understand western Syria, or that properly so called; Jud. 3:10; 1 Ki. 10:29; 11:25; 15:18; especially Syria of Damascus; Isa. 7:1, 8; Am. 1:5; more accurately called אֲרַם דַּמֶּשֶׂק, 2 Sa. 8:5. Where Mesopotamia is intended, it is called אֲרַם נַהֲרַיִם [*Mesopotamia, Aram-naharaim*] "Syria of the two rivers," Gen. 24:10; Deut. 23:5; Jud. 3:8 or פַּדַּן אֲרָם; [*Padan-aram*] "the plain of Syria," Gen. 25:20; 28:2, 5, 6, 7; and ellipt. פַּדָּן 48:7; rarely simply אֲרָם Numbers 23:7, when a more exact description has preceded (comp. אֲרַמִּי). In western Syria (not in Mesopotamia, as is commonly thought), there were besides in the time of David, certain other kingdoms, אֲרַם צוֹבָה [*Aram-zobah*] (see צוֹבָה), אֲרַם בֵּית רְחוֹב [*Aram-beth-rehob*] (see בֵּית רְחוֹב), אֲרַם מַעֲכָה [*Aram-maachah*] (see מַעֲכָה), חֲמָת, etc., which were however afterwards subject to the kings of Damascus (1 Ki. 20:1). Comp. Gent. אֲרַמִּי אֲרָמִי.

(2) pr. n. m.—(*a*) *Aram*, the grandson of Nahor through Kemuel (Gen. 22:21), who seems to have given his name to the region of Syria. Comp. רָם.—(*b*) 1 Ch. 7:34.

אַרְמוֹן m. Pl. const. אַרְמְנוֹת *a fortress, palace*, so called from being lofty (see the root); Isa. 25:2; 32:14; Pro. 18:19, etc. אַרְמוֹן בֵּית הַמֶּלֶךְ 1 Ki. 16:18; 2 Ki. 15:25, is "the citadel of the palace," its innermost part, the highest and strongest. None of the ancients rendered the word *women's apartment*, as very many of late have done, after J. D. Michaëlis (Suppl. 128), compare أُرْم i. q. حُرَم chambers Gol p. 78), and حَرَم women's apartment, *Harem*; but there is no need for us to leave the simple explanation first given. Used of the citadel of a hostile capital, Isa. 25:2.

אֲרָמִי i. q. אֲרַמִּי in fem. אֲרָמִית adv. [*Syrian*], *in the Aramæan tongue, in Aramæan*, Dan. 2:4; Ezr. 4:7; Isa. 36:11.

אֲרַמִּי [*Syrian, Aramitess*], Gent. noun, *Aramæan*, western 2 Ki. 5:20, and eastern, or an inhabitant of Mesopotamia, Gen. 25:20; 28:5; 31:20, 24. f. אֲרַמִּיָּה 1 Ch. 7:14. Pl. אֲרַמִּים 2 Ki. 8:29, and by Aphæresis הָרַמִּים for הָאֲרַמִּים 2 Ch. 22:5.

אַרְמֹנִי (as if Palatinus), [*Armoni*], pr. n. m. 2 Sa. 21:8.

אָרַן an uncertain root, which if it ever was used, I suspect to have had, like רָנַן, רָנַח the sense of a tremulous and tinkling or creaking sound; Germ. schwirren, as of a tall tree vibrating in the air; comp. אֹרֶן=תֹּרֶן, אַרְנוֹן. أَرِنَ is *to be agile, nimble*, whence إِرْنٌ a wild goat. Hence—

אֲרָן ("wild goat"), [*Aran*], pr. n. of a Horite, Gen. 36:28; 1 Ch. 1:42.

אֹרֶן m. the name of a tree, of the wood of which idols were carved, without doubt *a species of pine*. Isa. 44:14. In Talmud. Babyl. (Para, fol. 96, 1), there are joined עצי ארזים ארנים וברושים. LXX. πίτυς. Vulg. *pinus*.

As to the etymology, אֹרֶן like תֹּרֶן, appears to denote a very lofty tree, which when shaken above by the wind, gives forth a tremulous sound (רנן); see under the word תֹּרֶן; either אֹרֶן may be regarded as denoting the same as אֹרֶן, or else אֹרֶן may be taken from the root רָנַן itself, contr. for אָרְנָן, as תֹּרֶן for תָּרְנָן, מֹרֶךְ from רָכַךְ. Others understand an ash or an elder, from the similarity of sound; *ornus, alnus*.

(2) [*Oren*], pr. n. m., 1 Ch. 2:25.

אַרְנֶבֶת f. epicen. *a hare*, Lev. 11:6; Deu. 14:7. Arab. أَرْنَب, Syr. ܐܪܢܒܐ id. See Bochart, Hieroz. i. 994, seq., who regards this quadriliteral as being compounded of אָרָה to pluck, to crop, and נִיב produce.

אַרְנוֹן (for רְנוֹן "rushing," "roaring," i.e. roaring stream), pr. n. of a stream (נַחַל) with a valley of the same name, emptying itself into the east of the Dead Sea; it formerly was the northern boundary of

the Moabites, the southern of the Amorites (now الموجب el-Môjib). Num. 21:13, seq.; 22:36; Deu. 2:24, 36; 3:8, seq.; 4:48; Isa. 16:2, and see Burckhardt, Travels in Syria, p. 372 (Germ. trans. p. 633), and my remarks on Isa. 16:2.

אֲרַנְיָה see אֲרַוְנָה.

אַרְנָן ("nimble"), [*Arnan*], pr. n. m., 1 Ch. 3:21.

אָרְנָן (id.), [*Ornan*], pr. n. of a Jebusite, on whose threshing-floor Solomon built the temple, 1 Ch. 21:15; 2 Ch. 3:1. Compare אֲרַוְנָה.

אֲרַע Ch. emph. st. אַרְעָא—(1) *earth*, i. q. Heb. אֶרֶץ, ע and צ being interchanged (see under ע). Dan. 2:35, 39; 3:31, etc.

(2) *the ground*, and adv. *below*, *inferior*; Dan. 2:39, "after thee shall arise another kingdom, אַרְעָא מִנָּךְ inferior to thine." Compare Ch. אַרְעָאִי, אַרְעִי inferior, מִלְּרַע for מִלְּאֲרַע from below, below. Hence—

אַרְעִית f. *the lowest* (part), *bottom* (of a den), Dan. 6:25.

אַרְפָּד ("a prop, support," a name not ill applied to a fortified city; for רְפַד from the root רָפַד), pr. n. a town and region of Syria, not far from the city of Hamath, with which it is often joined; subject to its own kings, to be distinguished from אַרְוָד (which see) 2 Ki. 18:34; 19:13; Isa. 10:9; Jer. 49:23.

אַרְפַּכְשַׁד Genesis 10:22, 24; 11:10—13 [*Arphaxad*], pr. n. of the third son of Shem, designating at the same time a people or region; nor is the conjecture of Bochart improbable (Phaleg. ii. 4) that this is Ἀῤῥαπαχῖτις, *Arrapachitis*, a region of Assyria, near to Armenia (Ptolem. vi. 1), the native land of the Chaldeans (see my remarks on Isa. 23:13). This is favoured by the etymology (from אַרְף, أرف boundary, and כשד or כשד i. q. כשדים [see note]), and by Josephus (Antiq. i. 6, § 4); Ἀρφαξάδης δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξαδαίους ὠνόμασεν. [*Note.* "Bohlen on Gen. loc. cit. compares Sanscr. *Arjapakshatâ* '(a land) by the side of Asia;' comp. Porussia, i. q. *Po-rus*, near the Russians."]

אֶרֶץ comm. (more rarely masc., as Gen. 13:6; Isa. 9:18, especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. אַרְצִי, with art. הָאָרֶץ, with ה local אַרְצָה THE EARTH. (Arab. أرض, Ch. and Syr. אַרְעָא, ܐܪܥܐ. The Arabic form nearly resembled the Sanscr. *dhara* [Welsh, *daear*], Pehlev. *arta*, whence *terra*, Goth. *airtha*, *earth*, Erde; the latter passes over to the Gr. ἔρα, by casting away *d*, as in the vulgar Ere. To this also answers the Erz, *æs*, *æris*, see No. 6).

Specially—(1) *the earth*, *orbis terrarum*, opp. to heaven. הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1; 2:1, 4, and אֶרֶץ וְשָׁמַיִם Gen. 2:4, "heaven and earth," used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 9:19; 11:1; 19:31.

(2) *earth*, *land*, *continent*, opp. to sea, Gen. 1:28.

(3) *a land*, *country*, Ex. 3:8; 13:5; אֶרֶץ פְּלִשְׁתִּים Gen. 21:32; אֶרֶץ יְהוּדָה Ru. 1:7. *Any one's land* is that which is subject to any one, as "the land of Sidon," Neh. 9:22; or which is consecrated (Jer. 2:7; 16:18); also that in which any one dwells, Deu. 19:2, 10; 28:12; or was born, "his native land," Gen. 24:4; 30:25; Nu. 10:9; Isa. 8:9; comp. γῆ τινος, Acts 7:3, and the words עַם, עִיר, אִישׁ. Absol. אֶרֶץ and הָאָרֶץ are not unfrequently used of *Palestine*, κατ' ἐξοχήν, Joel 1:2, as in the phrase יָרַשׁ, שָׁכַן אֶרֶץ Ps. 37:9, 11, 22, 29; 44:4; Pro. 2:21; 10:30. Also used of the inhabitants of a region, Isa. 26:18; specially of the wicked, Isa. 11:4 (compare אֱנוֹשׁ No. 1, *b*).

(4) *land*, *piece of land* (Germ. ein Stück Land), Gen. 23:15; Ex. 23:10. Used of the land belonging to a town, Josh. 8:1.

(5) *the ground*, with ה local אַרְצָה (Milêl) *to the ground*, as וַיִּשְׁתַּחוּ אַרְצָה Gen. 33:3; 37:10. Hence poet., things that creep on the ground, i. q. רֶמֶשׂ הָאָרֶץ. Job 12:8, שִׂיחַ לָאָרֶץ "speak to the ground," i. e. to the reptiles of the ground; followed by fishes of the sea; compare Gen. 9:2; 1 Ki. 5:13.

(6) *the element of the earth*, *earthy part*, *scoriæ* (of metal); Ps. 12:7, "silver purified in a workshop לָאָרֶץ from its earthy parts," i. e. *scoriæ*.

Pl. אֲרָצוֹת *lands*, *countries*, Gen. 26:3, 4, הָאֲרָצוֹת *lands*; often used, especially in the later Hebrew, κατ' ἐξοχὴν of the lands of the Gentiles (comp. אִיִּים, גּוֹיִם), e. g. עַמֵּי הָאֲרָצוֹת "the people of (profane) lands." 2 Ch. 13:9; 17:10; מַמְלְכוֹת הָאֲרָצוֹת "kingdoms of regions (of Gentiles)." 1 Ch. 29:30; 2 Ch. 12:8; 17:10. The origin of this phraseology is to be found in these passages of Ezekiel, 5:6; 11:17; 12:15; 20:23; 22:15; 20:32; 22:4.

Note.—ה paragogic in אַרְצָה is commonly local, but sometimes also poetical, so that אַרְצָה is not different from אֶרֶץ, Job. 34:13; 37:12; Isa. 8:23 (comp. לַיְלָה for לַיִל).

אַרְצָא ("earth"), [*Arza*], pr. n. of a man, 1 Ki. 16:9.

אֲרַק emphat. st. אַרְקָא Ch. i. q. אַרְעָא, EARTH, the letter ע being changed into the harder ק, Jer. 10 11; and very often in Targg.

אָרַר fut. יָאֹר, imp. אוֹרוּ Judges 5:23; with ה parag. אָרָה Nu. 22:6, TO CURSE. (To this answers the Arab. هر to abhor, to detest, and still more Gr. ἀρά, ἀράομαι.) Const. followed by an acc. Nu. 22:6; 23:7; Mal. 2:2; Jud. loc. cit.; Job. 3:8, אֹרְרֵי יוֹם "those who curse the day," a kind of enchanters who were supposed to render days unfortunate by their imprecations; Gen. 3:14, "thou art cursed above all cattle," i.e. all animals shall shun thee as an accursed beast. [This explanation is wholly unsuitable.] Deu. 27:15, seq; 28:16, seq.

NIPHAL, pass. part. נֵאָרִים Mal. 3:9.

PIEL, אֵרַר part. מְאָרֵר—(1) i. q. Kal, Gen. 5:29.

(2) *to cause*, or *produce a curse*. Nu. 5:22, הַמַּיִם הַמְאָרְרִים the waters which when drunk, would destroy the adulterous and perjured woman.

HOPHAL, fut. יוּאַר; pass. Nu. 22:6. Derivative מְאֵרָה.

אֲרָרִי see הֲרָרִי.

אֲרָרָט [*Ararat*], pr.n. of a region nearly in the middle of Armenia, between the Araxes and the lakes Van and Urumiah (2 Ki. 19:37; Isa. 37:38), even now called by the Armenians *Ararat* (արարատ) on the mountains of which (הָרֵי אֲרָרָט) the ark of Noah rested (Gen. 8:4); sometimes used in a wider sense for the whole of Armenia (Jer. 51:27) itself. The name is that properly of a region, not of a mountain, as has been laid down by Moses Chorenensis, see Schroeder, Thes. Ling. Arm. p. 55; Moses Chorenensis, Hist. Arm. ed. Whiston, p. 289, 308, 358, 361. As to the region, see Wahl, Asien, p. 518, 806, seq. Morier, Second Journey, p. 312. Ker Porter, Travels, vol. i. p. 178, seq. ["Smith and Dwight's Researches in Armenia, vol. ii. p. 73, &c. The root is Sanscr. *Arjawarta* 'holy ground,' Bohlen, Benfey, &c." Gesen. add.]

אָרַשׂ a root not used in Kal, as rightly observed by Manger on Hos. 2:21 pr. i. q. עָרַשׂ, عرش TO ERECT, TO BUILD, whence עֶרֶשׂ a bed, couch with a canopy. From the idea of a bed-fellow عرس a husband or wife, عروس one espoused; hence—

PIEL, אֵרַשׂ *to espouse* a woman; pr. *to make a spouse*. Constr. with אִשָּׁה אֵרַשׂ Deu. 20:7; 28:30; אֵרַשׂ לוֹ אִשָּׁה Hos. 2:21, 22; 2 Sam. 3:14. There is added בּ of price [paid for the wife] 2 Sa. loc. cit.

PUAL, אֹרַשׂ f. in Pause אֹרָשָׂה *to be betrothed*, Ex. 22:15; Deu. 22:28. Part. מְאֹרָשָׂה, Deu. 22:23, 25, 27. (Ch. אֲרַס Pe. and Pa. id).

אָרַשׁ an unused root, i. q. Arab. ورش *to long for*; whence—

אֲרֶשֶׁת f. Psal. 21:3, *desire, longing*. LXX. δέησις. Vulg. *voluntas*.

אַרְתַּחְשַׁשְׁתְּא Ezr. 4:8, 11, 23, **אַרְתַּחְשַׁסְתְּא** Ezr. 7:7, & **אַרְתַּחְשַׁשְׂתְּא** 4:7 [*Artaxerxes*], pr. n of several kings of Persia; in Greek written Ἀρταξέρξης, called by the Armenians արտաշէս *Artashir*, by the modern Persians, اردشير, اردهشير *Ardeshir*, by the ancient Persians, on the inscriptions Nakshi Rustam in Niebuhr (Travels, t. ii. tab. 27), as interpreted by Silv. de Sacy, ארתחשתר *Artachshetr*, *Artachshatra*; whence, by the permutation of *r* and *s* and with the letters transposed, has sprung *Artachsharta* and the Hebrew *Artachshast*, *Artachshasta*.

This name is compounded of the syllable *art*, strong, powerful (comp. the pr. names Ἀρτοβάρης, Ἀρταβάζης, Ἀρταφέρνης), and חשתר, which in the usage of the ancient language denotes *king*, like the Zend. and Sansc. *k'satra*, nor should we blame Herodot. (vi. 98), rendering it *great warrior*; for that the Persic word *khshetrao*, *khshetria* has this true and primary signification, is shewn by the Sanscr. *k'sata*, one who is of the military order, a soldier. ["See Lassen, Keilschrift, p. 36."]

Two kings of this name are mentioned in the Old Testament.—(1) *Pseudo-Smerdes*, Ezr. 4:7, 8, 23, comp. verse 24; whom I suppose to have adopted the name of Artaxerxes, together with the regal authority. —(2) *Artaxerxes Longimanus*, in the seventh year of whose reign Ezra led his colony into Palestine, Ezr. 7:1, 7, 11, 12, 21; 8:1; and from whose twentieth to the thirty-second year Nehemiah governed Judæa, Neh. 2:1; 5:14; 13:6. See my further remarks in Thes. p. 155, 156.

אָשַׁר an unused root, probably i. q. אָסַר to bind. Hence—

אֲשַׂרְאֵל ("whom God has bound," sc. by a vow), [*Asareel*], pr.n. m., 1 Ch. 4:16.

אַשְׂרִיאֵל ("vow of God"), [*Asriel*], pr.n. m., Num. 26:31; Josh. 17:2; 1 Chr. 7:14. Patronymic אַשְׂרִאֵלִי [*Asrielites*], Num. loc. cit.

אֵשׁ with suff. אִשּׁוֹ Job 18:5; אֶשְׁכֶם Isa. 50:11. comm. (but rarely masc., Job 20:26; Ps. 104:4; Jer. 48:45; comp. as to the gender of words signifying *fire*, Lehrg. 546, note), FIRE. (Amongst the cognate languages, the Chaldee has אֶשָּׁא, אֶשְׁתָּא fire, fever;

the Syr. ܐܶܫܬܳܐ fever; Æth. እሳት: fire; Arab. أَنِيسَةٌ, which however is rarely used. The offshoots of this very ancient stock are very widely spread in the languages of Asia and Europe; comp. Sanscr. *ush*, to burn; Pehlev. and Persic آتش; Gr. αἶθος, αἴθω: Latin *æstus:* old Germ. Eit, fire; eiten, to kindle; Germ. heiß, heizen, Esse. A kindred stock is *ur;* Heb. אוּר, אוֹר, comp. עוּר *uro*, *areo*, and with the addition of a labial, πῦρ, com*buro*, *ferveo*, Füer, Feuer).

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18:38; 2 Ki. 1:10, 12, 14; Job 1:16; comp. Ex. 9:23, and Pers. آتش آسمان. Also, figuratively used of *the anger* and *wrath of God* (Virg. Æn. ii. 575, "*exarsere ignes animo, subit ira,*" etc.). Deu. 32:22, אֵשׁ קָדְחָה בְאַפִּי "a fire is kindled in my anger." Jer. 4:4; 15:14; 21:12; Lam. 2:4; Eze. 22:21; and, by a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind.* Jer. 20:9; Ps. 39:3, 4.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i.q. to be destroyed in war. [?] Nu. 21:28; Jer. 48:45; Jud. 9:15, 20; Isa. 10:16; 26:11; Ps. 21:10. קָדַח אֵשׁ "to kindle a fire," metaph. for to excite the tumult of war, Isa. 50:11. The same figure is very familiar to the Arabian poets, compare on Isa. 7:4.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Job 15:34; 20:26; 22:20; 31:12; Isa. 30:30; 33:11, 14.

(4) *heat of the sun*, Joel 1:19, 20; 2:3, 5.

(5) *splendour, brightness*, e.g. of arms, Nah. 2:4. אַבְנֵי אֵשׁ "gems of a fiery splendour," Eze. 28:14, 16; comp. Stat. Theb. ii. 276, "*arcano florentes igne smaragdi.*" See the derivative אִשֶּׁה.

אֵשׁ Ch. emphat. st. אֶשָּׁא id. Dan. 7:11.

אִשׁ i.q. יֵשׁ *est, sunt,* IS, ARE; Arab. أَيْسَ; Ch. אִית, אִיתַי 2 Sa. 14:19; Mic. 6:10. (The notion of the verb substantive is found in Sanscr. under these letters, in the root *as* (whence *asmi*, sum, *I am; esti*, est, *he is*). Compare Zend. *aste, ashti*, est; Pers. است; ἐστι; Lat. *esse, est.*

אשׁ (*ōsh*); Pl. אֻשַּׁיָּא Ch. *foundations*, Ezr. 4:12; 5:16; from the root אָשַׁשׁ. (Arab. أُسّ.)

אָשַׁב an unused root, perh. i.q. أَشِبَ, حَشِبَ, חָשַׁב to mingle, to think. Hence—

אַשְׁבֵּל (for אִשְׁבְּאֵל "opinion of God"), [*Ashbel*], pr. n. of a son of Benjamin, Gen. 46:21; 1 Ch. 8:1. Hence patron. אַשְׁבֵּלִי [*Ashbelites*], Nu. 26:38.

אֶשְׁבָּן (i.q. חֶשְׁבּוֹן), [*Eshban*], pr. name, m. Gen. 36:26.

אַשְׁבֵּעַ ("I adjure"), [*Ashbea*], pr.n. m. 1 Ch. 4:21.

אֶשְׁבַּעַל [*Eshbaal*], pr. n. of a son of Saul; see אִישׁ־בֹּשֶׁת page XLI A.

אָשַׁד an unused root, i.q. Chald. and Syr. אֲשַׁד, ܐܫܕ *to pour, to pour out.* Hence—

אֶשֶׁד m. *a pouring out.* Nu. 21:15, אֶשֶׁד הַנְּחָלִים places where streams flow down from the mountains.

אֲשֵׁדָה f. id. *a pouring out* (of streams), a low place at the foot of mountains, Josh. 10:40; 12:8. אַשְׁדּוֹת הַפִּסְגָּה "the roots (or springs) of Pisgah" (a mountain), Deu. 3:17; 4:49; Josh. 12:3. Compare سَفْحٌ the root of a mountain or hill, from سَفَحَ to pour out.

אַשְׁדּוֹד ("a fortified place," "a castle," for שִׁדּוֹד l.c. from שָׁדַד), *Ashdod*, Ἄζωτος, pr.n. one of the five chief cities of the Philistines (although assigned to the tribe of Judah, Josh. 15:4), Josh. 11:22; 15:46; 1 Sa. 5:1; Isa. 20:1. It was the fortress of Palestine, on the borders of Palestine and Egypt, compare Isa. l. cit. and Herod. ii. 157. There still exists the village *Esdûd* or *Atzud.* See Rosenm. Alterthumskunde, ii. 2, page 374, seq. The Gentile noun is אַשְׁדּוֹדִי, fem. ־ִית, and the latter as an adv. *in the tongue* or dialect *of Ashdod*, Neh. 13:23.

אָשָׁה an unused root, i.q. Arab. أَسَا for أَسُو.

(1) *to prop, sustain*, i.q. אָשַׁשׁ.

(2) metaph. *to heal, solace.* Hence אָשְׁיָה and pr. n. יֹאשִׁיָּה.

אֶשָּׁה f. i.q. אֵשׁ *fire*, as in the Chaldee. Jer. 6:29 כתיב, מֵאֶשָּׁתָם עֹפֶרֶת "by their fire the lead" sc. is consumed. קרי, מֵאֵשׁ תַּם "is consumed by fire."

אִשֶּׁה const. אִשֵּׁה; pl. const. אִשֵּׁי m., *a sacrifice*, so called from the fire by which it is burned (אֵשׁ), like πυρά from πῦρ, as if *the food* for the sacred *fire*, to be burned for God (with ־ֶה parag., like אֲרִי, אַרְיֵה, הֵן, הִנֵּה). It comprehends all kinds of sacrifices, and is even once used of sacrifices not burned [?] Lev. 24:7, 9. It is of very frequent occurrence in some ritual phrases, as אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה "a sacrifice

of a sweet smell to the Lord," Lev. 1:9, 13, 17; 2:2, 9; 3:5; לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָֹה Ex. 29:41; Lev. 8:21; ellipt. אִשֶּׁה לַיהוָֹה "an (acceptable) sacrifice to the Lord," Lev. 2:16; Ex. 29:18, 25; pl. אִשֵּׁי יְהוָֹה "sacrifices offered to the Lord," Lev. 2:3, 10.

אִשָּׁה (for אִנְשָׁה, fem. of the form אֱנֹשׁ), in const. state אֵשֶׁת (fem. of the form אִישׁ for אִישֶׁת); sometimes also put absol. Deut. 21:11; 1 Sam. 28:7; Ps. 58:9; with suff. אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc.; once אֶשְׁתְּךָ Ps. 128:3; pl. once אִשּׁוֹת Eze. 23:44; elsewhere always נָשִׁים (for אֲנָשִׁים by aphæresis, from the sing. אִנְשָׁה); const. state נְשֵׁי, with suff. נָשַׁי, נָשָׁיו, נְשֵׁיהֶם f.

(1) *a woman*, of every age and condition, whether married or not; Cant. 1:8, הַיָּפָה בַּנָּשִׁים "O, fairest of women!" Cant. 5:9; 6:1; Gen. 31:35, דֶּרֶךְ נָשִׁים לִי "the way of women is to me," i.e. I experience that which happens to women, *menstruata sum*. 2 Sa. 1:26, "thy love was dearer to me than the love of women;" Job 42:15. Used of unmarried women, Gen. 24:5; Isa. 4:1. Specially it is—(*a*) the name of *the sex*, and is even used of animals, Gen. 7:2, *a female*, as in Latin *femina*, French *femelle*, Greek γυνή in Aristotle; see אִישׁ No. 1, (*a*).—(*b*) *wife*, opposed to husband, Gen. 24:3, 4; 25:1; 26:34; 28:1; 34:4, seq.; אֵשֶׁת אָבִיךָ "thy father's wife," i.e. thy step-mother, Lev. 18:11; compare 1 Cor. 5:1. Of very frequent use are the phrases לָקַח לוֹ לְאִשָּׁה "to take to oneself (a woman) to wife," Gen. 4:19; 6:2. Also used of a concubine, Gen. 30:4; of one espoused, Gen. 29:21.—(*c*) as a man is praised for valour, constancy, and intrepid mind, so *woman* is used as a term of reproach to *a cowardly man, one who is timid, undecided*, Isa. 19:16; 3:12; Jer. 51:30; Nah. 3:13; compare Homer, Ἀχαιΐδες οὐκ ἔτ' Ἀχαιοί, Virg. Æn. ix. 617.—(*d*) It is joined by apposition to various nouns, אִשָּׁה זוֹנָה a harlot, Josh. 2:1; אִשָּׁה פִילֶגֶשׁ a concubine, Jud. 19:1; אִשָּׁה אַלְמָנָה a widow, 1 Kings 7:14; אִשָּׁה נְבִיאָה Jud. 4:4; א׳ יִשְׂרְאֵלִית Lev. 24:10.—(*e*) Followed by a genitive, containing an attribute, it denotes a female possessed of such an attribute; אֵשֶׁת חַיִל an honest woman, Ruth 3:11; אֵשֶׁת מִדְיָנִים a quarrelsome woman, Pro. 27:15; אֵשֶׁת זְנוּנִים a harlot, Hos. 1:2.—(*f*) emphat. used of a perfect woman, such as she ought to be, (compare יִשְׂרָאֵל No. 1, and the well-known expression of Diogenes, *I seek a man*). With the art. collectively of the female sex, Ecc. 7:26.

(2) Followed by אָחוֹת or רְעוּת *one, another* (see under those words).

(3) *any one, whosoever*, Ex. 3:22; Am. 4:3.

Note. In Ch. *woman* is אִתָּא emphat. state אִתְּתָא, אִנְתְּתָא; pl. נְשִׁין. Syriac ܐܢܬܬܐ, pl. ܢܫܐ. Arabic اِمْرَأَة, مَرْأَة, pl. نِسْوَة, نِسْوَان, نِسْوُون, also أُنْثَى woman, pl. إِنَاث, Æthiop. አንስት: *anest* (not *anset*), which also as a plural stands for *women*.

אֲשׁוּיָה see אָשְׁיָה.

אֱשׁוּן m. *darkness*, only once, Pro. 20:20, קרי, בֶּאֱשׁוּן חֹשֶׁךְ (בְּאִישׁוֹן חֹשֶׁךְ כתיב), a reading which is expressed by the same word with a Chaldee inflexion in the Targ. אֵיךְ אֱתוּן חֲשׁוֹכָא.

אֲשֻׁר or אָשׁוּר only with suff. אֲשֻׁרוֹ; pl. אֲשֻׁרִים f. (Ps. 44:19).

(1) *a step*, Pro. 14:15. Metaph. steps are said to follow the footprints of God (Job 23:11), and, on the other hand, to totter (Ps. 37:31), to slide (Ps. 73:2), in reference to virtue and religion; compare צַעַד.

(2) i.q. תְּאַשּׁוּר a kind of *cedar* ["Arab. *Sherbîn*"]. Eze. 27:6, קַרְשֵׁךְ עָשׂוּ־שֵׁן בַּת־אֲשֻׁרִים "they have made thy deck (or benches) of ivory, the daughter of ["Sherbîn"] cedars," i.e. inlaid in cedar; compare Virg. Æn. x. 136.

אַשּׁוּר—(1) i.q. אֲשֻׁר *a step;* const. with a fem., Job 31:7.

(2) rarely אַשֻּׁר (1 Ch. 5:6), with ה local אַשּׁוּרָה (Gen. 25:18), pr.n. *Assyria* [*Asshur*], (Hos. 9:3; 10:6; Zec. 10:10); more fully אֶרֶץ אַשּׁוּר Isa. 7:18, and *the Assyrians*, (const. with a masc. Isa. 19:23, 23:13; 30:31; 31:8; Ps. 83:9; Hos. 14:4). ["In the arrow-headed inscriptions it is written *Âsùra;* see Lassen, über d. Persepol. Keilschriften, p. 71—79."] The name of *Assyria* is used in various senses by the Hebrews, e. g.—(*a*) *Assyria ancient* and *proper* (Gen. 10:10—12, 22), and it appears to have comprehended just the same countries as are ascribed to Assyria proper by Ptolemy (vi. 1), i.e. those which lie to the east of the Tigris, between Armenia, Susiana, and Media, namely Adiabene. It is mostly—(*b*) used of *the Assyrian empire*, which also included Babylonia and Mesopotamia (Isa. 10:9, 10, and see my remarks on Isa. 39:1), extending as far as the Euphrates (Isa. 7:20), which, on this account, furnishes an image of the Assyrian empire (Isa. 8:7). So the name of Assyria comprehends Babylonia in Herod. (i. 102, 106), Strabo. (16 init.), Arrian. (Exped. Alex. vii. 7, § 6). Once even in the Old Test., the provinces situated beyond the Tigris appear to be disregarded, and the Tigris is said to flow *to the east* of Assyria (קִדְמַת אַשּׁוּר),

Gen. 2:14. — (*c*) After the Assyrian empire was overthrown, אַשּׁוּר was sometimes used of the countries in which that empire had formerly flourished, and to the new empires which had arisen in its place; videl. of *Babylonia*, 2 Ki. 23:29; Jer. 2:18 (comp. Isa. 8:8); Lam. 5:6; also Judith 1:5; 2:1; 5:1; of *Persia*, Ezr. 6:22, where Darius is called מֶלֶךְ אַשּׁוּר. ["Hitzig attempts to show that אַשּׁוּר is put also for *Syria*, Isa. 19:23 (Begr. d. Kritik, p. 98; or Isa. p. 235). But his arguments are not convincing." Ges. add.]

אַשּׁוּרִי Pl. אַשּׁוּרִים [*Asshurim, Asshurites*], pr. name of an Arabian nation, Gen. 25:3; perhaps the same as is called in 2 Sam. 2:9, אֲשֻׁרִי; to be sought for near Gilead.

אַשְׁחוּר (perhaps "blackness," "black," from שָׁחַר), [*Ashur*], pr. n. m., 1 Ch. 2:24; 4:5.

אָשְׁיָה *support, column*, from the root אָשָׁה No. 1. Pl. with suff. אָשְׁיוֹתֶיהָ Jer. 50:15, קרי. LXX. ἐπάλξεις αὐτῆς. More correctly Vulg. *fundamenta ejus*; comp. the Arab. اسية column. In כתיב there is אֲשׁוּיֹתֶיהָ from אֲשׁוּיָה.

אֲשִׁימָא [*Ashima*], 2 Ki. 17:30, a domestic divinity of the men of Hamath, of doubtful origin. It seems probable to me that we should compare the Pers. اسمان *asuman*, heaven, Zend. *açmânô*. As to what I formerly compared (on Is. ii. 348), *Achuma*, i.e. the planet Jupiter, rests on an error of Kleuker, the German translator of the Zendavesta; for this planet is not called *Achuma* but *Anhuma* (Zendavesta, Paris, ii. p. 356). I am sorry that this error has been adopted and increased by Winer, page 97, who writes it Aschiana.

אֲשֵׁירָה see אֲשֵׁרָה.

אֲשִׁישׁ m. *a foundation*, from the root אָשַׁשׁ. (Arab. اساس, اس, إس, اس, اسيس), only in pl. אֲשִׁישִׁים used of *the ruins* of buildings, because the houses being destroyed, the foundations alone remain; (comp. מוֹסָדִים Isa. 58:12, used of ruins). Isa. 16:7, אֲשִׁישֵׁי קִיר־חֲרֶשֶׂת "the ruins of (the city) of Kir-Harasheth." In Jeremiah (48:31), who imitates the passage of Isaiah, and almost transcribes it, instead of this there is read אַנְשֵׁי קִיר־חֶרֶשׂ, but there is no reason why we should suppose that parallel passages of this kind are always the same in sense. For writers of a later age when using the words of more ancient authors, not only often act as interpreters, but also as emendators, and thus substitute at pleasure for difficult words which are perhaps obsolete, others that are more familiar. [But let the inspiration of Scripture be remembered in all this.] See Gesch. der hebr. Spr. p. 37, seq. and my Comment on Isa. loc. cit.

אֲשִׁישָׁה f. 2 Sa. 6:19; 1 Ch. 16:3. Pl. אֲשִׁישִׁים Hos. 3:1 & אֲשִׁישׁוֹת, Cant. 2:5 *liba, cakes*, specially such as were made of grapes, and dried and pressed into a certain form; see אֲשִׁישֵׁי עֲנָבִים Hos. loc. cit., from the root אָשַׁשׁ. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed (2 Sa., Chron., Cant. l. l. c. c.), and which were offered in sacrifices to idols (Hos. loc. cit.). This word differs from צִמּוּק i.e. dried grapes, but not pressed together into a cake, and from דְּבֵלָה i. e. figs pressed together into a cake. The primary idea should be sought apparently in that of pressing together (see the root, and comp. כַּוָּן cakes, from כּוּן to make firm, and צַפִּיחִת from צָפַח to spread out), and not in the idea of fire (אֵשׁ), as being cakes baked with fire. The same word is found in Pseudojon. Ex. 16:31, where אֲשִׁישָׁן is for the Hebr. צַפִּיחִת, and in the Mishnah (Nedarim, vi. § 10), where אֲשִׁישִׁים is used for food made of lentiles, no doubt cakes made of boiled lentiles.

אֶשֶׁךְ m. *a testicle*, Lev. 21:20; Syr. ܐܫܟܐ and Æth. እስከት: id. It is for אֶשְׁכָּה, from the root שָׁכָה (like אֶמֶשׁ, امس from مسا), Æth. ሰከየ: to indicate, to inform; whence ሰካዪ: index, informer. It is, therefore, equivalent to the Lat. *testis, testiculus*, nor was there any cause for doubting as to the origin, as has been done by the editors of Simonis' Lexicon.

אֶשְׁכֹּל Pl. אֶשְׁכְּלוֹת and אַשְׁכְּלוֹת (as if from אֶשְׁכֹּלֶת, comp. אַרְמוֹן), m. Num. 13:23.

(1) *a cluster*, Traubenkamm ["prop. *the stem* or *stalk* of a cluster; Lat. *racemus*."], whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7:8; of flowers of the henna, Cant. 1:14; especially of the vine, either with the addition of הַגֶּפֶן Cant. 7:9, עֲנָבִים Nu. 13:23, 24; or absol. Isa. 65:8; Mic. 7:1. Once, Gen. 40:10, אֶשְׁכֹּל is distinguished from עֵנָב grape, and denotes the stem, *racemus*, pr. so called. The words הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים should be rendered "and its (the vine's) stems (racemes) brought forth grapes." Germ. die Rebenkämme trieben reife Trauben od. reife Beeren. To this answers the Arab. إثكال, شكال

palm branch; Æth. አስከል: grape, vine; whence the verb ሰከለ: to bear grapes; Syr. and Ch. ܥܣܟܘܠܐ, סְגוּלָא grape, stem, cluster. In such a variety of orthography the etymology is doubtful. Perhaps אֶשְׁכֹּל may be for אֶשְׁכֹּל, from שָׁכַל, شكل to bind, to plait, as a plaiting, braid of grapes. Compare עֵנָב.

(2) [*Eshcol*], pr. n.—(*a*) of a valley abounding in vines in the southern part of the Holy Land, Nu. 13:23, 24; 32:9; Deu. 1:24.—(*b*) m. Gen. 14:13, 24.

אַשְׁכְּנַז [*Ashkenaz, Ashchenaz*], pr. name of a region and a nation in northern Asia, sprung from the Cimmerians (גֹּמֶר), Gen. 10:3, to be sought for near Armenia, Jer. 51:27; unless this were a province of that country ["A similar form is אַשְׁכְּנַז."]. The modern Jews understand it to be *Germany*, and call that country by this Hebrew name, which is only to be attributed to their wonderful ignorance of geography.

אֶשְׁכָּר m. for שֶׂכֶר with Aleph prosthetic, *a gift*, Eze. 27:15; Psa. 72:10. Root שָׂכַר No. II. i. q. שָׂכַר to hire, to reward.

אָשַׁל an unused root. Arab. أَثَلَ and أَثُلَ i. q. أَصَلَ to put forth deep firm roots; أَثْلَةٌ root, origin, stock. Hence—

אֵשֶׁל (according to Kimchi אֶשֶׁל, with six points), i.q. Arab. أَثْلٌ *tamarisk, myrica* (*Tamarix orientalis*, Linn.). 1 Sa. 22:6, תַּחַת הָאֵשֶׁל "under a tamarisk tree." 1 Sa. 31:13 (in the parallel place, 1 Chr. 10:12. תַּחַת הָאֵלָה "under a terebinth," or "a tree" generally). Hence, perhaps, *any large tree* (like אֵלָה, אֵלוֹן), and collect. *trees, a grove*, Gen. 21:33. A very exact description of the tree أثل is given by J. E. Faber in Fab. et Reiskii Opuscc. Med. ex Monum. Arabum, p. 137; also, Ker Porter's Travels, ii. 311.

אָשַׁם Lev. 5:19; Nu. 5:7, and **אָשֵׁם** Lev. 4:13; 5:2, 3, 4, 17; fut. יֶאְשַׁם.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. (Arab. أَثِمَ id.; أَثَّمَ causat. *to judge as guilty*; أَثَامٌ and إِثَامٌ fault, guilt. Comp. Æth. ኀሠም: fault; አኅሠመ: to do amiss. The primary idea is to be sought in that of *negligence*, especially in *going*, in *gait*; whence آثِمٌ a slow-paced camel, faltering and weary. Compare שָׁגָה, חָטָא.) Lev. 4:13, 22, 27; 5:2, 3, 4, 17; Jer. 50:7. The person towards whom any one fails is put with לְ Nu. 5:7; Lev. 5:19; the thing in which guilt is contracted, with לְ Lev. 5:5; and with בְּ Hos. 13:1; Eze. 22:4. Some render אָשֵׁם in certain passages, as Hos. 5:15; Zec. 11:5; Lev. 4:22, 27, "to acknowledge oneself guilty." But the common signification may every where be retained, if we render in Hosea, "until they suffer punishment" (see No. 2); in Zec. "and are not punished;" Lev. "when a prince has sinned by error...he has contracted guilt. But when (אוֹ) it is known to him," etc. אָשֵׁם h. l. is the same as נָשָׂא עֲוֹנוֹ Lev. 5:1, 17.

(2) *to bear one's guilt, to suffer punishment due for it*, Ps. 34:22, 23; Isa. 24:6; Jer. 2:3.

(3) i. q. יָשַׁם and שָׁמֵם *to be destroyed, to be laid waste*, used of altars, Eze. 6:6; comp. Syr. ܐܫܝܡܘܬܐ a desert.

NIPHAL, *to be punished;* hence *to perish*, used of flocks, Joel 1:18.

HIPHIL, *to inflict punishment* on others, Ps. 5:11.

אָשָׁם with suff. אֲשָׁמוֹ Pl. with suff. אֲשָׁמָיו *fault, guilt, blame*, which any one incurs, Gen. 26:10; Jer. 51:5. Hence—

(1) *that by which any one contracts guilt*, Num. 5:7, 8.

(2) *sacrifice for transgression*, 1 Sam. 6:3, seq.; 2 Ki. 12:17; Isa. 53:10; Eze. 40:39. In the Mosaic law there is a careful distinction between these *sacrifices for trespass* (אֲשָׁמִים), and *sacrifices for sin* (חַטָּאוֹת). Not only were the ceremonies used in the two cases different (see Lev. 5:1—26, Engl. Ver. 1—19; and 6:1—7; 7:1—7; compare 4:1—35; 6:17—23, Engl. Ver. 24—30), but in one and the same offering both kinds of victims were sometimes joined (as Lev. 14:10, seq.; Num. 6:12, seq.; comp. Lev. 5:7—10); and the particular faults or sins which were to be expiated by the one or the other offering are carefully laid down in the law (see Levit. 5:14; 12:24; 19:20—22; Nu. 6:11, 12); although the exact difference between each kind of sin has hitherto been vainly inquired [?]. See Joseph. Antiquit. iii. 9, § 3; Philo, De Victimis, ii. page 247; Mang., Rosenm. on Lev. 5:6; Carpzov, Antiquit. S. Cod. page 707, seq.

אָשֵׁם m. verbal adj.—(1) *in fault, one who has contracted guilt*, Gen. 42:21; 2 Sa. 14:13.

(2) *one who brings a sacrifice for trespass*, Ezr 10:19.

אַשְׁמָה f.—(1) prop. Infin. of the verb אָשַׁם, like אַהֲבָה, יִרְאָה· Lev. 5:26, מִכֹּל אֲשֶׁר יַעֲשֶׂה לְאַשְׁמָה בָהּ "of all that he hath done in trespassing therein."

Lev. 4:3, אַשְׁמַת הָעָם "like as the people contract guilt."

(2) *fault, guilt,* 1 Ch. 21:3; 2 Ch. 24:18; 28:13; Am. 8:14, אַשְׁמַת שֹׁמְרוֹן "the guilt of Samaria," for its idols. Pl. אַשְׁמוֹת 2 Ch. 28:10; Ps. 69:6.

(3) *the offering of a victim for guilt,* or *trespass.* Lev. 5:24, בְּיוֹם אַשְׁמָתוֹ "in the day of the offering of his sacrifice." Comp. אָשָׁם No. 2 and אֲפֻדָּה.

אַשְׁמַנִּים m. pl. i. q. שְׁמַנִּים with Aleph prosthetic, *fatnesses,* hence *fat,* or fertile *fields* (comp. Gen. 27:28). Isa. 59:10, בָּאַשְׁמַנִּים כַּמֵּתִים "we fall in fat fields as dead men." The Rabbins, and Jerome, render it *darkness* (compare Lam. 3:6; but see my Comment. on the passage).

אַשְׁמוּרָה, אַשְׁמֻרָה constr. st. אַשְׁמֹרֶת (once absol. Jud. 7:19). Plur. אַשְׁמֻרוֹת f. (from the root שָׁמַר) *a watch,* φυλακή, a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first or רֹאשׁ אַשְׁמֻרוֹת Lam. 2:19; the middle, Jud. 7:19; the third אַשְׁמֹרֶת הַבֹּקֶר Ex. 14:24; 1 Sa. 11:11), four are mentioned in the N. T. in the Roman manner.

אָשַׁן an unused root, perhaps—I. *to be hard, strong;* Ch. אֲשִׁין, אֻשּׁוּן hard, strong; compare עָשִׁין, Arab. أَشِين hard, strong.

II. *to be dim, dark,* see אֱשׁוּן.

אֶשְׁנָב m. *lattices,* a window closed with lattices, through which the cold air passes, Jud. 5:28; Pro. 7:6. Root שָׁנַב, which see.

אַשְׁנָה ("strong," "mighty"), [*Ashnah*], pr. n. of two towns in the tribe of Judah, Josh. 15:33, 43.

אֶשְׁעָן ("prop," "support"), [*Eshean*], pr. n. of a town in the tribe of Judah, Josh. 15:52.

אָשַׁף an unused root. Syr. ܐܫܦ to use incantation. Jo. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts; compare לָאַט and לוּט, also אַשְׁפָּה a quiver, so called from the idea of hiding. In the signification of using enchantment, it is cognate to כָּשַׁף.

אַשָּׁף Heb. and Ch. *an enchanter, a magician;* Dan. 2:10. Plur. Heb. אַשָּׁפִים Dan. 1:20; 2:2; Ch. אָשְׁפִין emphat. אָשְׁפַיָּא (from the sing. אָשַׁף), Dan. 2:27; 4:4; 5:7, 11, 15. (Syr. ܐܫܘܦܐ enchanter.)

אַשְׁפָּה with suff. אַשְׁפָּתוֹ f. *a quiver,* perhaps so called from the idea of *hiding* (see the root), Isa 22:6; 49:2; Jer. 5:16; Ps. 127:5; Job 39:23; Lam. 3:13, בְּנֵי אַשְׁפָּתוֹ "sons of his quiver," i. e. arrows.

אַשְׁפְּנַז [*Ashpenaz*], pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1:3. The etymology is unknown, but a similar form is found in אַשְׁכְּנַז.

[The proper name אַשְׁפְּנַז has been well illustrated by Rödiger from the Pers. اسپ a horse, and Sanscr. *nâsâ,* nose, so that it properly signifies *horse's nose.* App.]

אֶשְׁפָּר an obscure word, twice found, 2 Sa. 6:19; 1 Ch. 16:3. Vulg. renders it *assatura bubulæ carnis,* taking it unlearnedly enough from אֵשׁ fire, and פַּר ox. However, I have no doubt that we should understand a certain *measure,* or *cup* (of wine, or drink), for שְׁפָר with Aleph prosthetic, from the root שָׁפַר No. 3. Æth. ሰፈረ: to measure, whence መስፈርት: a measure, *cyathus,* see Ludolphi Lex. Æth. p. 187 (kindred to סָפַר to number). Lud. de Dieu came very near the truth following the same etymology, and understanding it to be a *measured* part of a sacrifice.

אַשְׁפֹּת m. sing. *dunghill,* for שְׁפֹת (Neh. 3:13), from the root שָׁפַת *to put, to place,* perhaps also *to heap up,* comp. שִׂים. שַׁעַר הָאַשְׁפֹּת Neh. 2:13; 3:14; 12:31, contr. שַׁעַר הַשְׁפֹת Neh. 3:13, "the dung gate" of Jerusalem. Metaph. used of extreme and squalid poverty; 1 Sa. 2:8, "he raiseth the poor out of the the dust, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן he lifteth the needy from the dunghill;" Ps. 113:7. Comp. Arab. بعر dung, mud, used of extreme poverty.

Plur. אַשְׁפַּתּוֹת (from the unused sing. אַשְׁפַּתָּה or אַשְׁפָּת). Lam. 4:5, "they embrace dunghills," i. e. they lie in dung. (Compare the similar phrases, "to embrace the rock," Job 24:8, "to lick the dust," and others of the same kind.)

(The signification of *dunghill,* which has needlessly been questioned by J. D. Michaëlis, in Suppl. p. 137, is given by the ancient versions with one consent; and it is similarly used in the Mishnah, where in the sing. אשפה is used of a dunghill, Kethuvoth vii. § 5; Bava Metzia v. § 7, and pl. אשפתות of heaps of dung in a field, Sheviith iii. § 1—3. From the first of these forms it may be gathered that the root of this word is אשף, but in that case how have we the plur אַשְׁפַּתּוֹת? It seems to me that this sing. has arisen from an etymological error of a later age, from the ancient אַשְׁפֹּת used as the plural. Compare אָמָה, pl. אַמָּהוֹת, and hence sing. Ch. אַמְהָה.)

אַשְׁקְלוֹן (perhaps "migration," from the root שקל, Aram. to migrate; comp. פְּלֶשֶׁת), pr. n. *Ascalon*, [*Askelon, Ashkelon*], a maritime city of the Philistines, Jud. 1:18; 14:19; 1 Sa. 6:17; 2 Sa. 1:20. Arab. عسقلان [*'Askŭlân*], which name is still retained by the little village standing in the ruins of the ancient city. The Gent. noun is אַשְׁקְלוֹנִי [*Eshkalonites*], Josh. 13:3.

אָשַׁר or **אָשֵׁר** (comp. pr. n. אָשֵׁר).

(1) TO BE STRAIGHT, RIGHT, i. q. יָשַׁר especially used of a straight way, hence also of what is *upright, erect*, whence comes the signification of firmness and strength, in the Talmud.

(2) *to go straight on*, and generally *to go*, Pro. 9:6.

(3) *to be successful, to prosper, to be fortunate*, compare the kindred roots יָשַׁר No. 3, כָּשֵׁר and עָשַׁר.

PIEL אִשֵּׁר—(1) *to guide*, or *lead straight*, Pro. 23:19; Isa. 1:17, אַשְּׁרוּ חָמוֹץ "lead the oppressor right," into the right way, (unless, comparing Pual No. 2, we render with the ancient versions, ῥύσασθε ἀδικούμενον. Vulg. *subvenite oppresso*, pr. *make the oppressed happy*), and generally *to lead*, Isa. 3:12; 9:15.

(2) intrans. *to go on*, Pro. 4:14.

(3) *to pronounce happy*, or *fortunate*, Gen. 30:13; Ps. 72:17; Pro. 31:28; Cant. 6:9; Job 29:11.

PUAL אֻשַּׁר and אוּשַּׁר—(1) *to be led*, Isa. 9:15.—(2) *to be made fortunate*, Ps. 41:3; Pro. 3:18.

Derivative nouns are אָשֵׁר, אֲשֵׁרָה, אֶשֶׁר, אֲשֶׁר, אשור, אֲשׁוּר, אֲשֻׁרְנָא, תְּאַשּׁוּר, אַשּׁוּר.

אָשֵׁר ("fortunate," "happy," compare Gen. 30:13), [*Asher*], pr. n.—(1) of a son of Jacob and his concubine Zilpah (Gen. 30:13; 35:26), ancestor of the tribe of the same name (Nu. 1:40, 41), whose boundaries are described as on the northern border of the holy land, Josh. 19:24—31. The Gentile noun is אָשֵׁרִי Jud. 1:32.—(2) a town to the east of Shechem, Josh. 17:17.

אֲשֶׁר (A) relat. pron. of both genders and numbers, *who, which, that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form שֶׁ, שַׁ; ["which was elsewhere used only by the Phœnicians;"] in the other cognate languages the relative takes its forms from the demonstrative זֶה, viz. Ch. דִּי, דְּ, Syr. ܕ, Samar. ࠃ, Arab. الذى, i. q. הַלָּזֶה, Æth. ዘ: who, compare ዝ: this. As to the origin, see the note.) The varied use of the relative belongs in full to syntax, the following remarks only are here given.

(1) Before the relative, the pronoun *he, she, it*, is often omitted, e. g. Num. 22:6, וַאֲשֶׁר תָּאֹר "and he whom thou cursest;" Ru. 2:2; Ex. 4:12; Josh. 2:10. The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, לַאֲשֶׁר "to him who," Gen. 43:16; "to those who," Gen. 47:24; אֶת־אֲשֶׁר "him who," "that which;" מֵאֲשֶׁר "from those who," Isa. 47:13. Sometimes the omitted pronoun applies to place, as אֶל־אֲשֶׁר "to that place which," Exod. 32:34; בַּאֲשֶׁר "where" pr. "in that (place) which," Ru. 1:17; Lehrg. § 198.

(2) אֲשֶׁר is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as אֲשֶׁר אֶת־עָפָר "which dust," Gen. 13:16; אֲשֶׁר אֶת־הַשָּׂדֶה "which field," Gen. 49:30; אֲשֶׁר־שָׁם where (from שָׁם there), אֲשֶׁר מִשָּׁם whence (from מִשָּׁם thence), אֲשֶׁר לוֹ to whom (from לוֹ to him), אֲשֶׁר בּוֹ in whom, אֲשֶׁר מִמֶּנּוּ from whom, אֲשֶׁר לְשֹׁנוֹ whose tongue, Deu. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative (Lehrg. p. 743), with the exception of a few examples which, as far as I know, have been noticed by no one, viz. בַּאֲשֶׁר, Isa. 47:12, for אֲשֶׁר בָּהֶם (Targ. דְּ־בְהוֹן, Syr. ܕ—ܒܗܘܢ), and עִם אֲשֶׁר Gen. 31:32, for אֲשֶׁר עִמּוֹ with whom.

(3) אֲשֶׁר לְ is used as a circumlocution of the genitive (like the Talmudic שֶׁל), especially where many genitives depend upon one governing noun, and in the later Hebrew, as 1 Sa. 21:8, אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל "the chief of the herdsmen of Saul;" Cant. 1:1, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה "the song of songs of Solomon." See Lehrg. p. 672, 673.

(4) In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. דִּי, דְּ e. g. Est. 1:12, דְּבַר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים, compare verse 13, where אֲשֶׁר is omitted. Comp. 2 Sam. 9:8. See below under the word דִּי.

(B) It becomes a conjunction like the Hebrew כִּי, Aram. דִּי, ܕ, Æthiop. ዘ: Gr. ὅτι, Lat. *quod*, Germ. daß, so (which latter word had also in the ancient language, a relative power, as in Ulphilas, *sa, so, thata*, who, which). Its various significations, almost all of which are found in כִּי, are—

(1) *quod, that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. How the neuter relative is used with this power may be seen by the following examples; Josh. 2:10

שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָֹה אֶת־מֵי יַם־סוּף "we have heard that which Jehovah dried up, the waters of the Red sea;" 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deu. 29:15; Isa. 38:7, "let this be for a sign to thee which" (that), etc. Comp. No. 11.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deu. 4:40, "and his statutes which I command thee this day, observe diligently, אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ that it may be well with thee and thy children after thee;" Deu. 6:3; Ruth 3:1; Gen. 11:7; 22:14; 2 Ki. 9:37; Ps. 144:12. Also after a verb of asking, Dan. 1:8. More fully, לְמַעַן אֲשֶׁר in order that (see מַעַן); once אֶת־אֲשֶׁר Eze. 36:27. It is—

(3) causal *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; Josh. 4:7; 22:31; 1 Ki. 15:5; Ecc. 4:9; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24, where for it there is כִּי). More fully תַּחַת אֲשֶׁר, יַעַן אֲשֶׁר; see No. 11. ["Like כִּי it is also put at the beginning of an answer, assigning a reason where one has been demanded; 1 Sa. 15:19, 'wherefore then didst not thou obey the voice of the Lord, but didst fly upon the spoil . . .? 20, And Saul said unto Samuel because that (אֲשֶׁר) I have obeyed the voice of the Lord, ... and have brought Agag ... and have utterly destroyed the Amalekites,' i.e. because in doing as I have done, I have obeyed (I think) the divine command. Vulgate '*imo audivi vocem Domini.*'" Ges. add.] Sometimes it may be more suitably rendered *nam, for*, Deut. 3:24 (LXX., Vulg., Syr.). Here belongs אֲשֶׁר לָמָּה Dan. 1:10 (compare שַׁלָּמָה Cant. 1:7); prop. *nam quare? for why? wherefore?* hence, i.q. *ne*, lest, Syr. ܕܰܠܡܳܐ; see under מָה.

(4) conditional, *if* (compare Germ. ſo du geheſt). Lev. 4:22 (comp. אִם verses 3, 27); Deu. 11:27 (comp. אִם verse 28); 18:22; 1 Ki. 8:31 (comp. 2 Ch. 6:22); 2 Ch. 6:29; followed by a future, Gen. 30:38; Isa. 31:4; Josh. 4:21. Rarely it is concessive, *etsi, although* (Germ. ſo auch, for wenn auch), Ecc. 8:12.

(5) *at what time, when, quum, ὅτε*, followed by a pret., Deu. 11:6, "when the earth opened its mouth;" 1 Ki. 8:9; Ps. 139:15; 2 Ch. 35:20, אֲשֶׁר הֵכִין יֹאשִׁיָּהוּ אֶת־הַבַּיִת "when Josiah had repaired the temple" (compare Syr. ܕ; Mark 11:3; Mat. 26:54; 28:1).

(6) *where, ubi, οὗ*, for אֲשֶׁר שָׁם. Nu. 20:13; Ps. 95:9; Isa. 64:10; and for אֲשֶׁר שָׁמָּה *whither, whithersoever*, Nu. 13:27; Ps. 84:4; Isa. 55:11. (Comp. Syr. ܕ; Heb. 3:9 for οὗ.)

(7) i.q. כַּאֲשֶׁר *as, like as* (ſo wie), in protasis, Ex. 14:13 (LXX. ὃν τρόπον); 1 Ki. 8:24. Followed by כֵּן Jer. 33:22. Also *how, in what way*, Job 37:17, "(knowest thou) אֲשֶׁר בְּגָדֶיךָ חַמִּים in what way thy garments become warm?"

(8) As a sign of apodosis, like כִּי No. 6, Germ. ſo, *then, so*. Preceded by אִם Isa. 8:20, אִם לֹא יֹאמְרוּ כַּדָּבָר הַזֶּה אֲשֶׁר אֵין־לוֹ שָׁחַר "if they speak not according to this word, then there is to them no dawn." Like כִּי and וְ (see Lehrg. 723), it is put also when there precedes a nominative absolute; 2 Sa. 2:4, "the men of Jabesh-Gilead אֲשֶׁר קָבְרוּ אֶת־שָׁאוּל (they) buried Saul;" and with other absolute cases, especially when denoting time and place. Zec. 8:23, בַּיָּמִים הָהֵמָּה אֲשֶׁר יַחֲזִיקוּ "in those days then they shall take hold," Germ. in jenen Tagen, da ergreifen, etc. Deu. 1:31, בַּמִּדְבָּר אֲשֶׁר רָאִיתָ "in the desert, there thou sawest;" compare 2 Sa. 14:15, וְעַתָּה אֲשֶׁר בָּאתִי Germ. und nun, ſo bin ich gekommen (Ch. כְּעַן דְּ).

(This usage of this particle has been altogether denied, and it has been stated to be entirely foreign to it, by Ewald in Heb. Gramm. p. 650, who appears to have overlooked the particles כִּי, ܕ, דְּ, German ſo, of altogether the same origin and signification; nor should he have given the passage in Isaiah without regard to the context, "let us turn to the law, so may they say, in whom there is no dawn," i.e. those who despair. Also ellipsis of the words *let there be, there are*, is unsuitable, which is brought forward in other examples, as Zec. 8:23; 2 Sa. 2:4.)

(9) It is prefixed to a direct citation of something said, like כִּי No. 7, דִּי, ὅτι. 1 Sa. 15:19, לָמָּה לֹא שָׁמַעְתָּ בְּקוֹל יְהוָֹה "why hast thou not hearkened to the voice of Jehovah? 20, And Saul said to Samuel; אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָֹה Vulg. *imo audivi vocem Domini*, yea I have hearkened to the voice of Jehovah." [But see above, No. 3.] It seems to be strongly affirmative and even intensifying the sentence. There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full עַד אֲשֶׁר *until that, ὥδε ὅτι*, ſogar. Job 5:5, אֲשֶׁר קְצִירוֹ רָעֵב יֹאכֵל "yea even his own harvest the hungry man eateth." In the other member אֶל־מִצִּנִּים יִקָּחֵהוּ "not his posterity only (ver. 4), but he himself is threatened with destruction;" compare Job 9:15; 19:27; Ps. 8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as אַחַר אֲשֶׁר afterwards, עַד אֲשֶׁר until that, לְבַד מֵאֲשֶׁר besides that (Est 4:11), לְמַעַן אֲשֶׁר in order that, עַל אֲשֶׁר, בַּעֲבוּר אֲשֶׁר, תַּחַת אֲשֶׁר, מִפְּנֵי אֲשֶׁר, כְּפִי אֲשֶׁר, מֵאֲשֶׁר, יַעַן אֲשֶׁר, עַל דְּבַר אֲשֶׁר, עֵקֶב אֲשֶׁר *in that, because*; compare Lehrg. p. 636. Once אֲשֶׁר is prefixed, אֲשֶׁר עַל כֵּן Job 34:27, i.q. עַל כֵּן אֲשֶׁר and כִּי עַל כֵּן *because that, because*.

It is compounded with prefixes—

I. בַּאֲשֶׁר (1) *where, wheresoever*, Ruth 1:17; Jud. 5:27; 17:9; followed by שָׁם there, Job 39:30. Fully בַּאֲשֶׁר־שָׁם Gen. 21:17, and בִּמְקוֹם אֲשֶׁר שָׁם 2 Sa. 15:21. The same sense may be retained, 1 Sa. 23:13; 2 Ki 8:1, where it is commonly rendered *whither, whithersoever*, for אֲשֶׁר שָׁמָּה.—(2) *in that, because*, i.q. Syr. ܒܕ Gen. 39:9, 23.—(3) בַּאֲשֶׁר לְ *on account of*, where it assumes the nature of a preposition, Jon. 1:8. Contractedly is used בְּשֶׁל Jon. 1:7, 12. Both these answer to the Syriac ܒܕܝܠ on account of.

II. כַּאֲשֶׁר see under כְּ.

III. מֵאֲשֶׁר *in that*, Isa. 43:4.

Note.—I have given some conjectures as to the origin of the relative in Thes. p. 165, referring it to the root אָשַׁר; Ewald, on the other hand, p. 647, regards אֲשֶׁר as i.q. אכר and as denoting *conjunction.* Now after a more extended comparison with the Indo-Germanic languages, it appears that it should be differently regarded. For, שְׁ, שַׁ, שֶׁ, אֲשֶׁר, equally with the other relative pronouns (see above, letter A), seem to have had anciently a demonstrative power, which is expressed in the languages both Phœnicio-Shemitic and Indo-Germanic, both by the letters *d*, or *t*, which may be called demonstrative (Deutelaut), especially sibilated and aspirated, and also by a mere sibilant and a mere aspiration, to which is commonly added a simple vowel, and sometimes, besides, a final consonant (l, n, r, s, t). Comp. *a*) דְּ, דִּי, דָּא, τό, Goth. *tho, the*, and with an added consonant; Sanscr. *tad*, Goth. *that;* Anglo-Sax. *thære* (who), Swed. *ther;* der; Ch. דֵּךְ, דֵּן; τῆνος: also with a prefixed vowel אֵת (which see), אֹת, αὐτός: *b*) זוּ, זֶה, זוֹ, Arab. ذو, ذى, ذا, Æth. H: *c*) Sanscr. *sas, sa* (tad); Goth. *sa, so* (*that*) = ὁ, ἡ, τὸ, Germ. sie, so (*quæ*), Engl. *she*, Hebr. שֶׁ, שׁ, אֲשֶׁר; *d*) הוּא, הִיא, هو, هى, Hebr. and Ch. הֵן, הִן, אִם; הֵךְ; art. הַל, ال, אֵל (אֵלֶּה), Engl. and lower Germ. *he*, Swed. and Iceland. *aer*, Germ. er, es, Lat. *is, id.*—These words might easily be added to and enlarged, compare under the word אֵת No. I. The forms beginning with a sibilant, as שֶׁר (אֲ), are given under letter (*c*), ר is added at the end in the correlatives der (thære, ther), er, wer. Therefore, as far as origin is concerned, the prefix שֶׁ appears to be an older form than אשר; although it must be acknowledged that in the monuments of the Hebrew tongue which we have, the fuller form appears to be the more ancient, and the shorter almost peculiar to the later books. As to the signification, it appears to be an error to regard it (as I did myself in the larger Lex. first ed.) as primarily having the power of mere relation (see A, 2), for in all languages, relatives are taken from demonstratives (sometimes from interrogatives), with a slight change; see above letter A), also Arab. الذى.

אֶשֶׁר m. *happiness*, found only in plur. constr. אַשְׁרֵי, where it has the force of an interjection, as אַשְׁרֵי הָאִישׁ pr. O the happiness of the man, i. e. "O happy man!" Psal. 1:1; 2:12; 32:1, 2; 33:12. By an ellipsis of the relative we must understand the passage Ps. 65:5, אַשְׁרֵי תִּבְחַר "happy (is he whom) thou choosest." With Aff. אַשְׁרֶיךָ "happy (art) thou!" Deu. 33:29. אַשְׁרֵיךְ (for אַשְׁרַיִךְ) Ecc. 10:17; אַשְׁרָיו Pro. 14:21, and אַשְׁרֵהוּ (for אַשְׁרֵיהוּ) Pro. 29:18; אַשְׁרֵיכֶם Isa. 32:20. As to the contracted plural of segolate nouns, such as אַשְׁרֵיךְ (for אַשְׁרַיִךְ) see Lehrg p. 575, 576, and indeed in this word the shorter form arises from its use in exclamation. So in German in announcing good news: viel Glück! In Greek and Latin, τρισμακάριος, τρισόλβιος, τρισευδαίμων, *terque quaterque beatus.*

אשֶׁר id. with Aff. בְּאָשְׁרִי "with my happiness," Gen. 30:13.

אֲשַׂרְאֵלָא Milêl ("upright to God"), [*Asarelah*], pr. n. of a singer and Levite, 1 Ch. 25:2, written in verse 14 יְשַׂרְאֵלָה.

אֲשֵׁרָה rarely אֲשֵׁירָה Micah 5:13; Deut. 7:5. Pl. אֲשֵׁרִים and אֲשֵׁרוֹת, Jud. 3:7; 2 Ch. 33:3, f. [see below] pr. *fortune*, i. e. in the idolatry of the Phœnicians and Aramæans, *Astarte* or *the planet Venus*, elsewhere called עַשְׁתֹּרֶת (see under that word, also my Comment. on Isa. 65:11, and vol. ii. p. 337, seq.); apparently the companion and consort of Baal: and *her image;* in pl. *images of Astarte*, and perhaps generally *images of idols*, at least those of a particular kind (compare Ἑρμαί of the Greeks). The signification of *grove*, which from the LXX. and Vulgate has found its way into the Lexicons and Commentaries of the moderns, is altogether unsuitable to the context in many places, and in some it is almost absurd; I have refuted it at length in Thes. p. 162. To the remarks there made, I here add that *Venus* was regarded by the Romans as the giver of good fortune; compare, *venerem jacere*, Suet. Aug. 71; *venerius jactus, venustas*, for happiness, Ter. Hec. 5, 4, 8, 18, and Sylla's cognomen Ἐπαφρόδιτος, Felix. As Venus answered to Asherah, and as Hercules, who was worshipped by the Romans as also presiding over and granting fortune, answered to Baal, I have not any doubt that the origin of this mythology was in the East; see,

among other passages, 1 Ki. 15:13; 2 Ki. 21:7; 23:6; Jud. 6:25, 26, 28, 30. In several places *Asherah* is joined to a male idol, Baal, just as Ashtoreth is in other places, see 1 Ki. 18:19; 2 Ki. 23:4; Jud. 3:7.

["(1) *Asherah*, a goddess of the Hebr. idolators, to whom they made statues, images (מִפְלֶצֶת), 1 Ki. 15:13; 2 Ch. 15:16, and whom they often worshipped together with Baal, as at other times Baal and Astarte (Jud. 2:13; 10:6; 1 Sa. 7:4; 12:10). 1 Ki. 18:19, prophets of Baal...prophets of Asherah; 2 Ki. 23:4, of Baal, of Asherah, and of all the host of heaven. Jud. 3:7, and served אֶת־הַבְּעָלִים וְאֶת־הָאֲשֵׁרוֹת "Baals and Asherahs;" comp. 2 Ki. 17:16; 21:3; 2 Ch. 33:3; Jud. 6:25. Once, where in the same chapter mention is made of אֲשֵׁרָה, 2 Ki. 23:6; 14:15; and also of עַשְׁתֹּרֶת verse 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

["(2) A statue, image of Asherah made of wood, a wooden pillar of great size, Jud. 6:25—27, which on account of its height, was fixed or planted in the ground, Deu. 16:21. An Asherah or statue of this sort stood near the altar of Baal at Samaria, from the time of Ahab, 1 Ki. 16:32, 33; 2 Ki. 10:26; 17:16; on the high place of Bethel, 2 Ki. 23:15; at Ophra, Jud. 6:25, and even in the temple at Jerusalem, from Manasseh until Josiah, 2 Ki. 21:37; 23:6; Pl. אֲשֵׁרִים *Asherahs*, pillars, columns, often coupled with the cippi, or stone pillars constructed to Baal, 1 Ki. 14:23; 2 Ki. 17:10; 23:14; 2 Ch. 14:2; Mic. 5:12, 13; Exod. 34:13; Deut. 7:5; 12:3; 2 Ch. 31:1; 33:9. That these pillars were of wood, appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34:13; Jud. 6:25; 2 Ki. 23:6, 15, etc.

["*Note.*—Of the ancient versions some render this word *Astarte*, others *a wooden pillar*, others *a tree*, LXX. very frequently ἄλσος, Vulg. *lucus* (Engl. a grove), by which they seem to have understood a sacred tree. In the Mishnah too it is explained by אילן נעבד 'a tree that is worshipped.' The primary signification of the word may pertain either to the goddess, her nature and qualities, or to the statue or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier, i. p. 560, seq., Bonn, 1840); according to whom אֲשֵׁרָה is prop. *right*, *upright*, then *a pillar*, and at last a female divinity of the Canaanites, worshipped under the figure of an upright pillar, often as the partner (σύμβωμος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, 'Ορθία, 'Ορθωσία. The former idea was adopted by me (Thes. s. h. v. and in Appendix), referring אֲשֵׁרָה to the nature and qualities of the goddess herself; though I admit that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view, אֲשֵׁרָה is prop. fortune, happiness (compare אָשַׁר No. 3, אֹשֶׁר Gen. 30:13, especially אַשְׁרֵי), and hence became an attribute of Astarte, or Venus as Fortuna Datrix, which was made great account of among the Hebrew idolators; see the artt. גַּד, מְנִי. To this we may add that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions, *venerem jacere*, Suet.; *venereus jactus*, Cic., and others. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely, if ever, from the form of their statues or images: e.g. בְּעָלִים, עַשְׁתָּרוֹת, חַמָּנִים. It is, however, very possible that the proper signification of אֲשֵׁרָה, אֲשֵׁרִים being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. Ἑρμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury." Ges. add.]

אֻשַּׁרְנָא Ch. *a wall*, so called from its being *erected*, (see the root No. 1) Ezr. 5:3. As to the form, comp בִּשְׁנָה.

אָשַׁשׁ an unused root. The primary power appears to be that of *pressing together*, whether by treading or in any other way; comp. Arab. أَثَّ to tread, to trample on, to subdue (kindred to אָצַץ to urge, and even אוּץ and the words there compared). Hence אֲשִׁישָׁה a cake made of dried figs pressed together; אָשִׁישׁ a foundation which is pressed down by treading on it, and Arab. أَسَّ Conj. II, *to found*, *to make firm* in laying a foundation, comp. אָשָׁה to prop.

Note.—הִתְאוֹשֵׁשׁ see under the root אִישׁ, p. XLI, A.

אֵשֶׁת see אִשָּׁה.

אֶשְׁתָּאֹל (perhaps "petition," "request," as if Inf. Hithp. of an Arabic form, from the root שָׁאַל), [*Eshtaol*], pr. n. of a city of the Danites, situated in the plain of the tribes of Judah. Josh. 15:33; 19:41. Jud. 13:25; 16:31. [Gentile noun אֶשְׁתָּאֻלִי 1 Ch. 2:53.]

אֶשְׁתַּדּוּר Ch. *rebellion*, Ezr. 4:15, 19, verbal of the Conj. ITHPAEL, from the verb שְׁדַר i. q. שְׁדַל Ithpael to strive, to endeavour.

אֶשְׁתּוֹן ("uxorious," "womanly," from אֵשֶׁת), [*Eshton*], pr. n. of a man, 1 Ch. 4:11, 12.

אֶשְׁתְּמֹה Josh. 15:50, and אֶשְׁתְּמוֹעַ ("obedience," as if infinit. Conj. VIII, from the root שָׁמַע), [*Eshtemoh, Eshtemoa*], Josh. 21:14; 1 Sa. 30:28; 1 Ch. 4:17, 19; 6:42, pr. n. of a Levitical city in the mountains of Judah. [Now prob. called Semûa, or es-Semûa, السموع; "a considerable village situated on a low hill." Rob. ii. 626.]

אָת comm. Ch. i. q. Heb. אוֹת *a sign, a portent,* synon. with תְּמַהּ. Dan. 3:32, 33; 6:28. Root אָוָה.

אַתְּ i. q. אַתָּה *thou,* which see.

אַתְּ with a dist. accent אָתְּ pers. pron. 2 pers. f. *thou,* of very frequent occurrence. This word is shortened from the fuller אַתִּי, as is observed below. It is sometimes joined with a masculine, Eze. 28:14; Deu. 5:24.

I. אֵת followed by Makk. אֶת־, with suff. אֹתִי, אֹתְךָ, in Pause אֹתָךְ, אֹתוֹ, אֹתָהּ, אֹתָנוּ (all which are just as often written fully), אֶתְכֶם, rarely אוֹתְכֶם Josh. 23:15, אֹתָם, אֹתָן, אֹתָנָה Exod. 35:26, more rarely אֶתְהֶם Gen. 32:1, אוֹתְהֶם Eze. 23:45, אוֹתְהֶן verse 47.

(1) pr. a demonstrative pronoun, *αὐτός, ipse,* selbst, *self, this same.* This primary strongly demonstrative power which may be generally expressed by the Gr. *αὐτός,* is more rare in the ancient Hebrew, but it appears, however, to have been preserved in the language of common life, and afterwards revived and made current in the later books, in the Rabbinic and in Syriac. Hos. 10:6, גַּם אוֹתוֹ לְאַשּׁוּר יוּבָל "it shall itself (the calf) be carried into Assyria;" the people and priests had already preceded. Josh. 7:15; 1 Sa. 17:34, in a place where the reading has causelessly been questioned, וּבָא הָאֲרִי וְאֶת־הַדּוֹב "there came a lion with the bear itself;" (in Greek it may be rendered *σὺν αὐτῷ τῷ ἄρκτῳ,* mit sammt dem Bären, und der Bär obendrein, and a bear besides; comp. *αὐτῇ σὺν φόρμιγγι,* Il. ix. 194, and Passow, Lex. Gr. v. *αὐτός,* i. 6). Joshua 22:17, "it is not sufficient for you, אֶת־עֲוֹן פְּעוֹר this same iniquity of Peor?" as being the greatest that could be; Hag. 2:17, אֵין אֶתְכֶם אֵלַי "yet ye yourselves turned not to me;" Dan. 9:13, "as it is written in the law of Moses אֵת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;" Jer. 38:16, חַי יְיָ אֵת אֲשֶׁר עָשָׂה לָנוּ אֶת־הַנֶּפֶשׁ "the same who has given us life;" 2 Ki. 6:5, "as one of them was felling a beam, the iron (אֶת־הַבַּרְזֶל) fell into the water." (The word *iron* should here be pronounced with emphasis.) Neh. 9:9. In the Old Testament here also belong—(*a*) its being used *reflectively,* אֹתוֹ *ἑαυτόν,* אֹתָם *ἑαυτούς*; Eze. 34:2, "woe to the shepherds אֲשֶׁר הָיוּ רֹעִים אוֹתָם who feed themselves," i. q. נַפְשָׁם; verses 8, 10; Jer. 7:19; Nu. 6:13.—(*b*) In Ezekiel it occurs even four times without a following noun for *αὐτό, id, ipsum, this, itself,* while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a suffix; Eze. 43:7, אֶת מְקוֹם כִּסְאִי וְאֵת מְקוֹם כַּפּוֹת רַגְלַי "this (*αὐτό*) is the place of my throne, and this the place of the soles of my feet; Eze. 47:17, 18, 19, compare verse 20, where זֹאת stands in the same context. (Some have regarded the reading as incorrect; and in verses 17, 18, 19, would amend it by reading זֹאת, as in verse 20; but the similar passage, Eze. 43:7, in which זֹאת could not be suitable, defends the common reading; ["Maurer supplies *lo!* the place, etc., LXX. *ἑώρακας τὸν τόπον κ. τ. λ.*"]). From the Rabbinic may be added the phrase, באותו היום *αὐτῇ τῇ ἡμέρᾳ,* on the same day; באותה השעה in the same hour, in derselben Stunde: from the Syriac ܡܢ ܝܬܗ, compare *ἀφ' ἑαυτοῦ, a se ipso.* ["Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with the accusative, but with little success. See Maurer's Comm. ii. p. 608. The origin of the word which is treated of below, is not contrary to the above view, but rather favours it." Ges. add.]

(This true and primary signification of the word was not unknown to the Rabbins, who explain it by גֶּפֶשׁ, עֶצֶם, and in the same manner do the Syrian grammarians interpret the word ܝܬ. In the Arabic there answers to this إِيَّا, also used reflectively ضربت اياى I have beaten myself. As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see אֲשֶׁר p. LXXXVIII, A), nor should I object if any one were to compare אֵת, אוֹת with the Sanscr. *êtat, hic;* Gr. *αὐτός.* To give my own opinion now, this is more probable than what I lately supposed, that אֵת, אוֹת, إِيَّا are i. q. אוֹת *a sign,* which, however, is also the opinion of Ewald, Gramm p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אֶת הַדָּבָר i. q. Germ. dieselbe Sache, dieselbige Sache, selbige Sache, *the thing itself, the same thing;* often redundantly for the simple diese Sache, *this thing*

t is rarely—(*a*) put before a nominative (Gen. 17:5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם "thy name shall be no longer called Abram;" Gen. 4:18, וַיִּוָּלֵד לַחֲנוֹךְ אֶת־עִירָד; 2 Sa. 11:25, אַל יֵרַע בְּעֵינֶיךָ אֶת הַדָּבָר הַזֶּה "let not this thing displease thee," Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(*b*) put before the object of a proposition when already definite (compare the pronouns *αὐτός*, *ipse*, derselbe, which, *especially in the oblique cases*, *αὐτοῦ*, *αὐτῷ*, *αὐτόν*, *ipsum*, *ipsi*, desselben, denselben, lose their strongly demonstrative power in some degree), thus it becomes a particle pointing out *a determinate object*. In Hebrew אֶת־הַשָּׁמַיִם properly therefore signifies, i. q. *αὐτὸν τὸν οὐρανόν*, but from the common use of language is the same as *τὸν οὐρανόν*, like in Gr. *αὐτὴν Χρυσηΐδα*, Il. i. 143, without emphasis for *Χρυσηΐδα*: אֹתְךָ pr. *αὐτόν σε*, *σεαυτόν*, hence the simple *σε*. In this manner אֵת is frequently put before substantives made definite with the article (אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ Gen. 1:1; comp. אֶרֶץ וְשָׁמַיִם Gen. 2:4), or with the addition of a genitive or a suffix (Est. 9:14; Ru. 2:15), also before proper names (Jon. 2:1), its occurrence is much more frequent in prose than in poetry. In the whole Old Test. only three examples occur to me in which this word is prefixed to nouns which are not made definite, two of them (Pro. 13:21; Eze. 43:10), where the sense is definite, one (Ex. 21:28), where it is not so. [Also Ex. 2:1; 2 Sa. 18:18; Ecc. 3:15. Ges. add.]

Note. Some have altogether denied that this word is put before the subject of a discourse; and indeed the examples in which it is joined with a passive verb may be taken impersonally, and so explained that the power of the object is retained, viz. יֻתַּן אֶת הָאָרֶץ Nu. 32:5, man gebe das Land, "let them give the land" (see Olshausen, Emendatt. zum A. T. page 25, Hebr. Gram. 9th edit. page 233 [13th edit., § 140, a]), but many others (see No. 2, *a*) cannot be so taken; and it is not the place of a sober interpreter to have recourse unnecessarily to solecisms and critical conjecture. What has been done with regard to this point which exercised the inquiries of very ancient Rabbins, may be seen in Olshausen loc. cit.; Ewald (Hebr. Gramm. Page 593); Fähsius (Seebode, krit. Bibl. 1826, No. 3), and by their follower, Winer, in Lex. Hebr. page 103.

["*Note.* The origin of this particle is still uncertain. Corresponding to it in the Phœnicio-Shemitic languages are Ch. יָת, Syr. ܝܳܬ *ipse*; but these are of rare occurrence. Cognate are the Æth. *enta*, who (prop. demonstr. like all relatives), Egypt. *ent*, who; and especially the demonstrative syllable *ent*, which in the Egyptian language is prefixed to the personal pronouns, as *ent-oten*, ye; *ent-sen*, they; *ent-of*, he. Here the simple and genuine forms are *oten*, *sen*, *of*; the form *ent-sen*, corresponds entirely to the Hebr. אַתֶּם אַתֵּן, and *ent-of*, to the Hebr. אֹתוֹ, while yet all these forms express the nominative. (See the Table in אָנֹכִי, note; Hebr. Gramm. page 293, 13th edit.) From *ent* come both אֵת (as תֵּת from תֶּנֶת), and אוֹת; comp. Sanscr. *êtat*, Gr. *αὐτ-ος*. Others refer אֵת, אוֹת, to the Aram. אִית, אִיתַי, i. q. יֵשׁ; so Hupfeld on the demonstr. power of the letter ת, see Hupfeld, in Zeitschr. f. d. Morgenl. Lit. ii. page 135." Ges. add.]

II. אֵת followed by Makk. אֶת־, with suff. אִתִּי, אִתְּךָ, in pause and f. אִתָּךְ Gen. 6:18 comp. 20:16, אִתּוֹ, אִתָּנוּ, אִתְּכֶם Gen. 9:9, 11, אִתָּם more rarely and chiefly in the books of Joshua, Kings, Jeremiah, and Ezekiel, אֹתְךָ, אֹתָהּ, אֹתָם (so that it seems to be confounded with the mark of acc. אֵת), pr. subst. denoting *nearness*, and *propinquity*, prob. for אֵנֶת (from the root אָנָה No. II. to draw near, as בֵּלֶת from בָּלָה) from the common usage of the language, a prep. of a similar power to עִם (which see).

(1) *apud*, *with*, *at*, *by*, *near*, used of nearness and vicinity, Gen. 19:33; Lev. 19:13; Job 2:13; 1 Ki. 9:26, "Eziongeber אֲשֶׁר אֶת־אֵילוֹת which is situated near Eloth," comp. Jud. 4:11, אֶת־פְּנֵי פ׳ to any one's face, i. q. לִפְנֵי see פָּנִים. There is a singular use of it in Gen. 30:29, "thou knowest what thy flock has become אִתִּי with me," i. e. having me as the shepherd and caring for it, comp. 39:6, "he cared for nothing אִתּוֹ" i. e. while he had Joseph for *οἰκόνομος*, verse 8. Specially—(*a*) sometimes it indicates possession of a thing, like the Lat. *penes*, comp. Gr. *τὰ παρ' ἐμοί*, Arab. كان معى (see עִם No. 2, *a*, *b*); especially what one has in one's mind, Job 12:3, אֶת־מִי אֵין כְּמוֹ אֵלֶּה "who knoweth not such things?" Job 14:5, "the number of the months is with thee," i. e. in thy mind, determined by thee.—(*b*) It is rarely used of motion to a place (like *παρὰ* with an acc. and vulg. *apud te* Inscr. Grut. bey dich). 2 Sam. 15:23; Ps. 67:2, יָאֵר פָּנָיו אִתָּנוּ i. q. עָלֵינוּ; Ps. 4:7.—(*c*) It is i. q. *præter*, *besides* (compare *παρὰ ταῦτα*, *præter ista*), Ex. 1:14; 1 Ki. 11:1, 25.—(*d*) It is used ellipt. for מֵאֵת Gen. 49:25, where from what precedes מִן is supplied.—(*e*) In some phrases and examples אֵת may seem to be inaccurately for *in*, (as in Lat. *apud villam*, *apud forum*, *apud Hierosolyma*, Sueton. Vesp. 93, *apud Palæstinam*, Eutr. vii. 13, see Handii Tursell. page 414, 415), but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7:16, "he judged Israel, אֶת־כָּל־מְקֹמוֹת הָאֵלֶּה at all those places;" the courts of justice being

in the gates of towns, and thus by or near the towns. 1 Ki. 9:25, וְהַקְטֵיר אִתּוֹ אֲשֶׁר לִפְנֵי יְיָ "and Solomon offered incense at that (altar) which was before Jehovah." Compare Suet. Aug. 35, *ut thure et mero supplicaret—apud aram eius dei*, etc., and Deut. 16:6, אֶל־הַמָּקוֹם... שָׁם תִּזְבַּח. One offered properly at the altar, and in 1 Ki. loc. cit. this phrase is used as the customary expression for offering incense. (I do not see with Winer, how in this passage אִתּוֹ may refer to יְהוָֹה.)

(2) *cum, with* (compare עִם No. 1), used of accompanying, Gen. 6:13; 43:16; Jud. 1:16; Jer. 51:59; of connection by marriage, 1 Ki. 3:1; of a covenant, Gen. 15:18; of aid, Gen. 4:1, "I have gotten a male (i. e. a son) אֶת־יְהוָֹה by the aid of Jehovah." Jer. 1:8; 15:20. It is said, "to speak with any one," 1 Ki. 8:15; also "to fight, to make war with any one" (where אֶת may be rendered *against*), Gen. 14:9; 1 Ch. 20:5; Pro. 23:11. הִתְהַלֵּךְ אֶת־יְהוָֹה "to walk with God," Gen. 5:24; i.e. having God as it were for a companion, to lead a life pleasing to God; עָשָׂה חֶסֶד אֶת־פ׳ "to act kindly with any one," Zec. 7:9; compare Ruth 2:20; 2 Sa. 16:17. Noldius, in his Concordance, under this word always confounds אֵת No. I. and II, which it may suffice thus briefly to mention.

מֵאֵת i.q. מֵעִם pr. *from with, from near by* any one; Syr. ܡܢ ܠܘܳܬ, Arab. من عند, *from* (1 Ki. 6:33), after verbs and nouns of departing, Gen. 26:31; sending from any place, Gen. 8:8; also of receiving, Job 2:10; buying, Gen. 17:27; 23:20; asking *from* any one, 1 Sa. 1:17; performance, Ex. 29:28, etc. Other examples are, Josh. 11:20, מֵאֵת יְיָ הָיְתָה "by Jehovah was this instituted;" Ex. 29:28, "this shall be to Aaron ... a perpetual statute מֵאֵת בְּנֵי יִשׂ׳ to be performed by the children of Israel;" Ps. 22:26, מֵאִתְּךָ תְּהִלָּתִי "from thee my praise," i. e. "I owe to thee salvation, the cause of praise." מֵאִתִּי Isa. 44:24, קרי is i.q. Gr. ἀπ' ἐμαυτοῦ, John 5:30, from myself, or by my own authority. Arabic من عندى, Syriac ܡܢ ܝܘܬܝ, and Heb. מִמֶּנִּי Hos. 8:4. Compare as to this, Anecdota Orientt. i. p. 66.

III. אֵת with suff. אִתּוֹ 1 Sa. 13:20, pl. אִתִּים ibid. verse 21, and אִתִּים Isa. 2:4; Mic. 4:3; Joel 4:10, an iron implement used in agriculture, with an edge, and sometimes requiring to be sharpened (1 Sa. loc. cit.), according to most of the old versions *a plough-share* (but in Sa. it is joined with מַחֲרֵשָׁה), according to Symm. and the Hebr. intpp. *a mattock*. The more general word σκεῦος is used by the LXX. in the book of Sa. Some compare أَثَاث household-stuff, flocks, utensils; but indeed I should prefer regarding אֵת as for אֶדֶת (like עֵת for עֶדֶת from עָדָה) = Arab. أَدَاة an instrument, أَدَى apparatus, instrument, specially of war, from the root أَدَا אָדָה to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share.

אֶתְבַּעַל ("living with Baal," i. e. enjoying the favour and help of Baal), [*Ethbaal*], pr. n. of a king of the Sidonians, 1 Ki. 16:31, in Josephus (Arch. 8:13, § 1, 2, contr. Apion. 1, 18), Ἰθόβαλος, Εἰθώβαλος (אִתּוֹ בַּעַל).

אָתָה Deu. 33:2, and **אָתָא** Isa. 21:12, pl. אָתָיוּ Jer. 3:22 (for אָתָאנוּ), fut. יֶאֱתֶה Job 37:22; pl. יֶאֱתָיוּ Job 16:22, contr. and def. תֵּאתֶה Mic. 4:8, וַיֵּתֵא, Deu. 33:21, and וַיֵּאת (for וַיֶּאֱתֶה), Isa. 41:25; imper. אֵתָיוּ (for אֱתָיוּ) Isa. 21:12; 56:9, 12 (almost all of these forms imitate the Aramæan).

(1) *to come*, a poetic word ["instead of בּוֹא" Ch. אֲתָא, Syr. ܐܬܐ, Arab. أَتَا, which are of common use in these languages. Const. followed by לְ (Jer. 3:22) and עַד (Mic. 4:8) of the person *to* whom any one comes. Part. pl. fem. הָאֹתִיּוֹת *things to come*, i. e. future, Isa. 41:23; 44:7; 45:11. Arab. آتٍ for آتِى future.

(2) *to happen* to any one, *to come* upon him (as evil), Job 3:25, i. q. أَتَا with acc.

(3) *to go, to pass by*, Job 16:22. Vulg. *transeunt.*

Hiphil, *to bring*, i. q. הֵבִיא. Pret. plur. הֵתָיוּ (for הֶאֱתָיוּ) Isa. 21:14, and the same form for imp., Jer 12:9.

Deriv. אֵיתוֹן.

אֲתָה Ch., Dan. 7:22, inf. מֵתֵא Dan. 3:2, i. q. Heb *to come*; with עַל of pers. Ezr. 4:12; 5:3.

Aphel הַיְתִי inf. הַיְתָיָה (by a Hebraism)—(1) *to cause to come*, Dan. 6:17, 25.

(2) *to bring, to fetch*, Dan. 5:3, 23. Syr. ܐܝܬܝ.

Hophal, borrowed from the Hebrew, but anomalous הֵיתָי, 3 fem. הֵיתָיִת, Dan. 6:18; pl. הֵיתָיוּ Dan. 3:13, *to be caused to come, to be brought.*

אַתָּה pers. pron. 2 pers. m. THOU; with dist accent אָתָּה (Milêl), Gen. 3:11; 4:11; 27:32, without ה five times in כתיב אַתְּ 1 Sa. 24:19; Ps. 6:4; Ecc. 7:22; Job. 1:10; Neh. 9:6. In the oblique cases

of *thee, thine*, 1 Ki. 21:19; *thee*, Pro. 22:19; see Lehrgeb. p. 727. (Instead of the doubled Tav, in Arabic and Æthiopic there is *nt*, أَنْتَ f. أَنْتِ vulg. انتى, አንተ: fem. አንቲ: in Syriac there is Nun occult ܐܢܬ f. ܐܢܬܝ; and the same appears also in Egyptian in ⲛⲑⲟⲕ f. ⲛⲑⲟ thou. ["All of which are compounded of the demonstrative syllable *en*, and the simple pronouns *ta, to, tok*. (See in אָנֹכִי note; Hebr. Gram. p. 293, 13th ed.)" Ges. add. omitting the following paragraph.] The principal letter however is ת, and this alone predominates in the Indo-Germanic stock of languages. (See the Sanscrit. *tuam*, the stock of which is *tu*, Pehlev. and Pers. *tu* تو, Gr. τὺ, σὺ, Lat. *tu*, Goth. *thu*, Germ., Dan. and Swed. du.)

אָתוֹן f. *a she-ass*, so called from its slowness; see the root אָתַן. (Arab. أَتَانٌ a she-ass, and the female of the wild ass; Aram. אֲתָנָא, ܐܬܢܐ id.) Nu. 22:23, seq. בְּנִי אֲתֹנוֹ "the son of his ass," i. e. his ass. Gen. 49:11. Pl. אֲתֹנוֹת Gen. 12:16; 32:16.

אַתּוּן comm. Chald. *a furnace*, i. q. Syr. ܐܬܘܢܐ. Dan. 3:6, 11, 15, seq. The form אַתּוּן is for אַתְנוּן, from the root תְּנַן to smoke; like יַדֹּק for יַדְקֹק.

אַתּוּק Eze. 41:15, in כתיב for אַתִּיק.

אַתְּי i. q. אַתְּ pers. pron. 2 pers. sing. fem. *thou*. Although this form is rare in the Old Test. (it is found only seven times in כתיב, 1 Ki. 14:2; 2 Ki. 4:16, 23; 8:1; Jud. 17:2; Jer. 4:30; Eze. 36:13; and wherever it occurs, the ἀκρισία of the Masorites takes away the Yod, so as to read אַתְּ, so that in the text there appears אַתְּי), yet there can be no doubt that it is genuine (comp. Arab. انتى and Syr. ܐܢܬܝ); and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into אַתְּ. Yod added at the end is a mark of the feminine, as in תִּקְטְלִי; nor should we listen to Ewald (Heb. Gramm. page 177), who, apart from all analogy, conjectures אַתְּי to be for אַתִּין, of which no trace exists in the Phœnicio-Shemitic languages.

אִתַּי (perhaps, "*neighbouring*," from אֵת nearness, and the termination ־ַי), [*Ittai*], pr. n.—(1) of one of David's generals, 2 Sa. 15:19, 22; 18:2.—(2) of a Benjamite, 2 Sam. 23:29; also written אִיתַי (which see).

אַתִּיק m. Eze. 41:15 (קרי), 16, 42:3, 5, *a kind of columns* [see below]; (see especially Eze. 42:5 comp. verse 6). LXX. and Vulg. chap. 42, render it περίστυλον, *porticus*. Root אָתַק.

["A term in architecture, signifying *a decrement*; where a story or portico is drawn in, *an offset, ledge, terrace*. It is a verbal Hiph. from נָתַק *to tear away, cut off*. So Böttcher recently (Proben, page 350); but so too Abulwalid long before, i. q. نصيل segment, increment. See his words quoted in Thes. Append. s. h. v." Ges. add.]

אַתֶּם pers. pron. 2 pers. pl. *you*, m. Inaccurately joined to a feminine, Eze. 13:20. It comes from אַתָּה which see, with the addition of ם, the mark of multitude. Arab. أَنْتُمْ; Aram. אַנְתּוּן.

אֵתָם Ex. 13:20; Nu. 33:6, [*Etham*], the name of a place on the borders of Egypt and the Arabian desert, from which the neighbouring part of the desert, as far as Marah, received the same name. Nu. 33:8. LXX. Ὀθώμ. Jablonsky (Opuscc. ii. 157) regards it as the Egyptian ⲀⲦⲒⲞⲘ, i. e. boundary of the sea.

אֶתְמוֹל & אֶתְמוּל, once אִתְמוּל 1 Sa. 10:11 i. q. תְּמוֹל with Aleph prosthetic, adv.

(1) *yesterday*, 1 Sa. 4:7; 14:21; 19:7; Ps. 90:4.

(2) *formerly*, used generally of time long past, Mic. 2:8; Isa. 30:33. The same form is also found in Syr., Ch., and in Cod. Nasar. ["There exists likewise a form תְּמוֹל, which see. Also, Syr. ܐܬܡܠ; Chald. אִתְמָלֵי, אִתְמוֹל. The form seems compounded from אֵת *with, at*, and מוּל i. q. פָּנִים *forepart, front*; hence of time, *antea*, aforetime." Ges. add.]

אָתַן an unused root. Arab. أَتَنَ i.q. أَتَلَ *to walk with short steps*. Conj. IV. to stand, to stand still; compare أَتَمَ to delay. Hence אָתוֹן a she-ass.

אֵתָן in some MSS. and printed editions for אֵיתָן *constancy*, Mic. 6:2; Job 33:19.

אַתֵּן pers. pron. 2 pers. pl. f. *you, ye*. Once found Eze. 34:31, where other copies have אַתֵּן. With ה parag. it is written אַתֵּנָה Gen. 31:6; Eze. 13:11, 20; 34:17; and ibid. 13:20. אַתֵּנָה, according to the analogy of the forms הֵנָּה, הֵמָּה. Nun at the end, like Mem, is a mark of multitude, especially in the fem.; comp. ־ִין, ־ָן, תִּקְטֹלְנָה.

אֶתְנָה f. *a gift, reward*, specially as given to a harlot, Hos. 2:14. Root תָּנָה.

אֶתְנִי ("bountiful," "munificent," from אֶתְנָה a gift), [*Ethni*], pr. n. m. 1 Ch. 6:26.

אֶתְנַן Eze. 16:34, 41, and אֶתְנָן m. (for תְּנָן with א prosthet. from תָּנָה), with suff. אֶתְנַנִּי.

(1) *gain of a harlot*, absol. Eze. 16:31, 34; and with the addition of זוֹנָה Deu. 23:19. Metaph. used of the produce of the fields, which the idolators looked on as gifts from the idols, Hos. 9:1; Mic. 1:7; comp. Isa. 23:17, 18.

(2) [*Ethnan*], pr. n. m. 1 Ch. 4:7.

אתק an unused root, perhaps i. q. עָתַק, عَتُقَ *to be beautiful.* Hence אַתִּיק.

[Rejected in Ges. corr.; the deriv. being referred to נָתַק.]

אֲתַר with suff. אַתְרֵהּ m. Ch.— (1) A PLACE Dan. 2:35; Ezr. 5:15; 6:5, 7. (In Targg. very frequently; Syr. and Samarit. ܐܬܪܐ id.) אֲתַר דִּי "the place in which," Ezr. 6:3; by a pleonasm, much used in Aramæan; Syr. ܐܬܪ ܕ; compare מְקוֹם אֲשֶׁר (see מָקוֹם).

(2) perhaps, *track*, i. q. Arab. أَثَرٌ, إِثْرٌ; Æthiop. አሰር:. Hence בָּאתַר for בְּאֲתַר Dan. 7:6, 7, *after;* i. q. على اثر, فى اثر in the track; with affix בָּתְרָךְ Dan. 2:39. Syr. and Samar. ܒܬܪ.

אֲתָרִים ("places," "regions"), pr. n. of a place to the south of Palestine. Nu. 21:1, דֶּרֶךְ אֲתָרִים "in the way which leads to Atharim."

ב

Beth (בֵּית), the second letter of the alphabet; when used as a numeral, i. q. *two.* The Hebrew name is contracted from בַּיִת *a house, a tent,* and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. ["See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21."] The form of a tent is still that which it bears in the Æthiopic alphabet, በ.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as בָּזַר and פָּזַר to disperse, בָּקַע and ܦܩܥ to cleave, בַּרְזֶל Aram. פַּרְזֶל, ܦܪܙܠܐ iron, פָּגַר and ܒܓܪ to be feeble.—(2) rarely into ו, as רַבְרַב, ܪܘܪܒ great, and even into a quiescent ו, as בַּת־שׁוּעַ for בַּת־שֶׁבַע; compare in the western languages *βόσκω, vescor, pascor, βάδω, vado.*—(3) into מ, which letters are pronounced very much alike by the Orientals, as בְּרִיא and מְרִיא fat, מְרֹאדַךְ and בְּרֹאדַךְ an idol of the Babylonians, בָּחַן ماحن to search, זְמָן ܙܒܢ time, זָמַר زبر to prune a vine, דִּיבוֹן and דִּימוֹן pr. n. of a river, מִכְתָּם i. q. מִכְתָּב a writing, a poem, Arabic بكة for مكة Mecca; compare *βλίττω* for *μελίττω* (from *μέλι*, honey); *scamnum, scabellum, marmor,* French *marbre* [Engl. *marble*], etc.

בְּ, sometimes before monosyllables בָּ (see this more particularly stated, Lehrg. p. 528); with suff. בִּי; בְּךָ, rarely בְּכָה Ps. 141:8; in pause and fem. בָּךְ; בּוֹ, בָּהּ; בָּנוּ; בָּכֶם, בָּכֶן; בָּם, בָּהֶם, fem. בָּהֵן (Arab. بِ, rarely بَ, Æth. በ, rarely ብ) ["Syr. ܒ"], a prefixed preposition, prop. and originally (see the note as to its origin) denoting *tarryance in a place* (Greek *ἐν*, Latin *in*), afterwards applied to neighbourhood and association (Germ. an, mit), *at, by, with,* and joined with verbs of motion. The various significations of this *much-denoting* word, in part proper, in part figurative, may be arranged in three classes, which are called by the Rabbins בית הכלי (Germ. in [Engl. *in*]), בית הנגיעה (Germ. an [Engl. *at, by*]), בית העזר (Germ. mit [Engl. *with*]), although it is not to be denied that the third class depends upon the second (see below). Thus it denotes—

(A) pr. *in*, with ablat. Gr. *ἐν*. Specially—(1) *in*, pr. of place ["which might be more fully and precisely expressed by בְּקֶרֶב, בְּתוֹךְ"], as בָּעִיר in the city, בַּבַּיִת in the house, בַּבּוֹר in the pit, בָּאָרֶץ in the land or province, בַּאֲשֶׁר in (a place) which=where; then used of time: בַּשָּׁנָה הַהִיא Jud. 10:8; בְּרֵאשִׁית Gen. 1:1; comp. בְּעוֹד, בְּטֶרֶם; also of the condition in which we are: בְּשָׁלוֹם 1 Sa. 29:7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בְּכֵן, בְּכֹה. By a peculiar idiom of language, it is used of the fountain, origin, and material whence any thing is drawn, is made, or comes forth; as—(*a*) in the phrase, "to drink in a cup," i. e. to drink what is in the cup; for "out of the cup" (like the French "*boire dans une tasse;*" Gr. *ἐν χρυσῷ, ἐν ποτηρίοις πίνειν,* Xenoph. Anab. vi. 1, § 4); Gen. 44:5; Am. 6:6; comp. Chald. Dan. 5:2.—(*b*) of the material, as the German eine Münze in Gold, ein Stoff in Wolle, in Erz gegossen. 2 Ch. 9:18, כֶּבֶשׁ בַּזָּהָב "a footstool of gold." Ex. 38:8; Lev. 13:52; 1 Ki. 7:14; Eze. 7:20. Metaph.—(*c*) יָדַע בְּ to know by any thing, Ex. 7:17.